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# NEW TESTAMENT ABSTRACTS



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## PERIODICAL ABSTRACTS

### THE NEW TESTAMENT: GENERAL

852. R. W. COWLEY, "The Biblical Canon of the Ethiopian Orthodox Church today," *OstkirchStud* 23 (4, '74) 318-323.

The canonicity of the books included in the large Geez and Amharic diglot, the large Amharic editions of the Bible, and the "narrower" canon can be regarded as undisputed in the Ethiopian Orthodox Church today. From a traditionalist point of view, the additional books of the broader canon (Ps.-Josephus, *Sinodos*, *Clement*, *Book of the Covenant*, and the Ethiopian *Didaskalia*) must be regarded as equally canonical; but in practice they are regarded more as commentary on the canonical books and as possessing only a derived authority. The *Ascension of Isaiah* and the *Shepherd of Hermas* are not generally regarded as canonical in Ethiopia today.—D.J.H.

853. S. E. JOHNSON, "Frederick Clifton Grant (1891-1974)," *AnglTheolRev* 57 (1, '75) 3-13, plate.

A general estimate of Grant as educator, editor, Anglican, and ecumenist. In the same issue (pp. 14-15) there is a list of his books, articles in *AnglTheolRev*, and other writings published since 1951. This is intended as an "incomplete supplement" to the bibliography in *The Joy of Study* (1951), the *Festschrift* for Grant edited by Johnson.—D.J.H.

854. R. MORGAN, "Great Interpreters—V. Rudolf Bultmann (b. 1884)," *ScriptBull* 4 (4, '73) 90-91. [Cf. § 17-395.]

Observations on Bultmann's major contributions to NT study. The key to Bultmann's greatness is that as well as being one of the most penetrating historical critics the discipline has seen, he is above all a most profound interpreter of the Christian message witnessed to in these documents.—D.J.H.

855. R. MORGAN, "Great Interpreters—VI. W. G. Kümmel (b. 1905)," *ScriptBull* 5 (2, '74) 28-29. [Cf. preceding abstract.]

In his introduction and theology of the NT, Kümmel strenuously avoids daring hypotheses and always works for a consensus within critical scholarship. He is an admirable author of textbooks and an excellent historian. The theological element of his *Theologie des Neuen Testaments* (1969) is less impressive. The problem of "early catholicism" in the NT is avoided by his choice of witnesses, and the account of the unity of "the" theology of the NT within the diversity of its witnesses is rather forced. It is for his history of NT research that Kümmel will surely be best remembered.—D.J.H.

### *Interpretation*

856. M. EMINYAN, "The Green Light to Renewal," *MelTheol* 26 (1-2, '74) 2-6.

*Divino Afflante Spiritu* gave Catholic scholars the green light for using new methods and principles of interpreting Scripture. The recognition of the existence of literary forms in the sacred texts and the insistence on the study of ancient

oriental languages and literatures were especially important. Vatican II's *Dei Verbum* viewed Scripture and tradition not as opposing principles but as inter-related aspects of the word of God.—D.J.H.

857. A. FOSSION, "Sémiotique du récit évangélique. Lecture de Louis Marin," *NouvRevThéol* 97 (2, '75) 127-143.

A study of the second part of L. Marin's *Sémiotique de la Passion* (1971), which deals with the semiotics of the traitor. M's method, not its results, is the focus. First, textual semiotics is defined as a theory of the text and, at the same time, a scientific method of the immanent and synchronic reading of the texts. Then the theoretical presuppositions of M's work are examined. His analysis is based on A. J. Greimas's functional model, which is a constellation of binary oppositions and functional couples. Thus, M concludes, it is necessary that the traitor exist in order to make what is necessary also fortuitous and aleatory. Thirdly, to verify this hypothesis, M's analysis of a particular Gospel account is traced, applying to it the *actantiel* and the functional models. Finally, M's work is evaluated and the new perspectives that semiotics, a science as yet in search of itself, opens up for the believer are discussed.—S.B.M.

858. W. E. HULL, "How to Study the Bible Historically," *RevExp* 72 (2, '75) 215-221.

Since the Bible is a unique combination of event and interpretation, the very best methods available must be used to understand exactly what happened in the scriptural situation under consideration and to discover the inspired interpretation placed upon the event. The historical approach to the Bible can shed light on the issue of religious authority, the contemporary problems facing the church, and God's use of imperfect human instrumentality.—D.J.H.

859. P. S. INGLOTT, "The Meaning of Meaning and the Meaning of Revelation," *MelTheol* 26 (1-2, '74) 26-31.

Wittgenstein's account of the meaning of meaning is close to the idea of language implicit in the Bible with its notion of *dābār* as meaning "word, action, thing." The meaning of a "word" may be ascertained by observing what it does or produces in certain contexts. A linguistic utterance may not be at all a matter of stating facts; it may have a quite different function in the "stream of life." —D.J.H.

860. P. R. JONES, "Biblical Hermeneutics," *RevExp* 72 (2, '75) 139-147.

Reflection on the existential, historical, literary, and theological aspects of Scripture leads to the formulation of these seven theses: There is a material relationship between one's view of revelation and his hermeneutical method. Revelation involves both the dimension of God's speaking and that of God's acting. There is a direct relationship between the creative process and the interpretive process. The historical-critical method is both indispensable and inadequate for NT study. The hermeneutical process by its very nature requires the engagement of the intuition as well as the historical reason. An adequate hermeneutic maintains an historical-ontological tension. The hermeneutical goal is to arrive at the conscious



intention of the author, his unconscious intention, and the intention of the text as it stands.—D.J.H.

861r. G. MAIER, *Das Ende der historisch-kritischen Methode* [cf. *NTA* 19, p. 261].

E. F. KLUG, "The End of the Historical-Critical Method," *Springfielder* 38 (4, '75) 289-302.—A detailed summary that focuses on the critique of the historical-critical method, its demise as witnessed by the articles gathered in *Das Neue Testament als Kanon*, ed. E. Käsemann (1970), the case for the historical-biblical (or historical-grammatical) method, the relation between Scripture and tradition, and the relation between the historical-critical and historical-biblical methods. Maier has very relevant and trenchant judgments to render against a methodology that has troubled the theological waters for too long a time.—D.J.H.

862. C. M. MARTINI, "Il lavoro degli esegeti, oggi," *RassTeol* 15 (6, '74) 461-464.

Any description of the present state of exegesis has to take into account the changes that have taken place within the past ten years. Indications of these changes can be seen in the change from assimilation to rethinking, from defense to dialogue, from a focus on text to a focus on meaning, from veneration to familiarity, from diffidence to respect. Today exegesis is called upon to define the limits of its own competence better. It always has to rediscover the profundity of the levels on which it operates, not only the historical-literary level, but also the levels of Christian existence and of mystery. Another discovery of dimension in exegesis is the opening up of new horizons of resonance: the world of the poor, the Christians of the Orthodox Middle East, and the world of the Far East.—S.B.M.

863. E. MIZZI, "I Generi Letterari nella Controversia Cattolica," *MelTheol* 26 (1-2, '74) 16-25.

The evolution in Roman Catholic understanding of literary genres is traced through (1) the writings of such scholars as M.-J. Lagrange, F. Hummelauer, L. Fonck, F. Prat, J. Levie, L. Alonso-Schökel, I. de la Potterie, and C. M. Martini; (2) the encyclicals of Leo XIII (1893), Benedict XV (1920), and Pius XII (1943, 1950); and (3) the letter of the Pontifical Biblical Commission (1948) and its instruction on the historicity of the Gospels (1964). The latter document, here summarized under seven headings, represents a very positive advance; its principles are manifestly basic to *Dei Verbum*, the dogmatic constitution on divine revelation promulgated by Vatican II.—J.J.C.

864. L. L. MORRIS, "Christianity and Revelation," *RefTheolRev* 33 (3, '74) 76-82.

In rejecting the traditional concept of revelation, F. G. Downing in *Has Christianity a Revelation?* (1964) relies too heavily on the paucity of terms used in the Bible to describe revelation. But rather than demanding that the biblical writers use our categories, we must let them speak for themselves and listen to what they are saying when they insist strongly that God has spoken. J. Barr in *The Bible in the Modern World* (1973) warns that the issues in biblical interpretation are so complex that in the end people may still differ. But this does not excuse us from a serious examination of the question, "Has God spoken?"—D.J.H.

865. A. PAUL, "Le récit (biblique) comme surface. Éléments théoriques pour une sémantique narrative," *RevSciPhilThéol* 58 (4, '74) 584-598.

An attempt to utilize recent works in linguistics, semantics, narrative poetics, and the epistemology of writing in order to dislodge the "exegetical" debate from its entrenched position in the ideological scene. The exorcism of the Gerasene demoniac (Mk 5:1-20) provides the narrative material. There are two distinct and opposite phases: vv. 1-13 is the *diégétique* (from *diēgēsis*, "account"), and vv. 14-20, the *méta-diégétique* (by analogy with meta-language). Verses 13 and 14 are the hinge of the two phases. By starting from the temporal organization of the account, another division of the text is possible: the path of the aorist, which forms the dynamic axis of the account, and the field of the imperfect. The latter allows the establishing of a geography of the imperfect's anti-narrative field: the anterior-open (vv. 3 and 5), the consecutive-open (v. 20), and the consecutive-closed (v. 13). In the anti-narrative anterior-opened (vv. 3-5) account there are four axes that can be constructed with the triple elements of argumentative enunciation, narrative information, and memory enunciation: an instrumental axis, a numerical axis, a personal axis, and a temporal axis. It is thus that the account appears as an epistemology of history and of life, i.e. as the historical locus wherein the diagnosed appearance of the living real is guaranteed as an object of new knowledge.—S.B.M.

866. W. E. PAX, "Why One Studies Exegesis in Jerusalem," *Christian News From Israel* 24 (2-3, '73) 127-131.

One who studies exegesis in Jerusalem has before his eyes the biblical milieu in its totality. The Eastern mentality, the conservative character of the East, Judaism, linguistics, archaeology, the science of comparative religion, and the relevance of the Bible for the present are encountered there in very special ways. [The German original appeared in *Lo Studium Biblicum Franciscanum nel 50° della fondazione (1923-1973)*.]—D.J.H.

867. F. REFOULÉ, "L'exégèse en question," *Supplément* 111 ('74) 391-423.

The present-day dominance of historical-critical exegesis and of hermeneutical theories has been felt widely, even across confessional lines. However, a notable critique of this enterprise is manifest in the following currents. (1) An anti-exegetical movement objects to what is seen as an imperialism by exegetes. What is favored rather is spontaneous reading, free access to the Bible independently of clerical exegetes. The influence here of fundamentalism, Marxism, and Nietzschean philosophy can be noted. (2) The hermeneutical task in general has been criticized especially by M. de Certeau. Here the impact of structural analysis, especially in France, and its demand for pluralistic meanings can be noted. (3) The stress on praxis over against theory (also inspired by renewed interest in Nietzsche) tends to relativize the text of Scripture and to emphasize the practice of Jesus. (4) The more sensitive appreciation of the intersubjective dimension of knowledge by faith leads to a type of pluralism, democracy, and opposition to the proposition-assimilation doublet scarcely compatible with much of modern biblical exegesis. [A Swedish version of this essay appeared in 1973 in *SvenskTeolKvart* (cf. § 19-24)].—M.A.F.



868. D. SPITERI, "The Specific Contribution of *Divino Afflante Spiritu*," *Mel Theol* 26 (1-2, '74) 7-15.

*Divino Afflante Spiritu* was positive, progressive, and liberalizing. Its specific contribution to Catholic biblical studies was placing the divine book in the perspective of human history and literature.—D.J.H.

869. R. F. SURBURG, "The Presuppositions of the Historical-Grammatical Method as Employed by Historic Lutheranism," *Springfielder* 38 (4, '75) 278-288.

The historical-grammatical method was developed by Luther and the other Reformers in reaction to the allegorical method that had dominated Latin Christianity for over a thousand years. Its presuppositions are these: The Bible in its entirety is the word of God. Only those books used in the Jewish synagogue and the NT are canonical. The text in the original languages is the determinative one. The Bible is the supreme and final authority in theological matters. The literal meaning is the usual and normative one. Since the extant texts may contain errors, it is necessary to practice textual criticism in order to determine the reading of the autograph. The biblical books are literary documents, and there is a place for literary criticism. The NT is hidden in the OT, and the OT is revealed in the NT. Scripture can be used to interpret Scripture. The Scriptures in their autographic text are inerrant and do not contain contradictions. Justification by faith is the chief article of biblical revelation. Christ permeates the OT as well as the NT. In the Scriptures God speaks a word of law and a word of gospel. The Holy Spirit is the true interpreter of Scripture. The Scriptures are profitable for teaching, refutation, correction, and training in righteousness.—D.J.H.

870. H. WEDER, "Der 'Strukturalismus' in der Theologie," *Kirchenblatt für die reformierte Schweiz* 130 (25, '74) 386-389.

Various structuralist approaches to literary criticism and their application to the Bible are described. The acceptance of these structuralist theories and methods by exegetes raises some serious questions regarding the understanding of history, the criterion of truth, the theory of knowledge, the hypostasizing of the text, and the nature of revelation.—D.J.H.

871. T. L. WILKINSON, "Inerrancy and the Human Aspect of Scripture," *Vox Ref* 23 ('74) 9-22.

(1) The reason for the trend away from the doctrine of biblical inerrancy in some quarters is most likely to be found in the social and psychological pressures brought to bear on an evangelical scholar to prove to the world that he is not an obscurantist and out of touch with modern scholarship. (2) The charge that Paul erred in interpreting the OT because he disregarded the OT contexts and used allegory as a method of interpretation is unfounded. While the full humanity of each writer must be granted, we must always remember that the final product is the word of God possessing a unique authority.—D.J.H.

872. A. ZUBERBIER ET AL., "Hermeneutika antropologii teologicznej (L'herméneutique de l'anthropologie théologique)," *StudTheolVars* 12 (1, '74) 157-288.

This collection of articles represents the proceedings of a two-day interdisci-

plinary seminar on the hermeneutics of theological anthropology held at Warsaw in 1973. Three major papers and sixteen smaller reports focus on man and his world, the community of persons, and the problem of the relationship between God and man.—J.P.

### *Textual Criticism*

873. H. J. DE JONGE, "The 'Manuscriptus Evangeliorum Antiquissimus' of Daniel Heinsius (Vatic. Reg. gr. 79)," *NTStud* 21 (2, '75) 286-294.

The MS to which Heinsius refers in his *Aristarchus sacer* is identified beyond doubt as a 13th-century Vatican one. Its complicated journey from Leiden to the Vatican in the 17th century can now be traced. The MS played no part in establishing the text of the Elzevier edition of 1633.—G.W.M.

874r. B. M. METZGER, *A Textual Commentary on the Greek New Testament* [cf. *NTA* 17, pp. 239-240].

E. J. EPP, *CathBibQuart* 37 (1, '75) 134-136.—The fact that the rationale for the chosen text of the UBS Greek NT is clarified by a full commentary for those variation-units discussed is in itself a significant advance over the usual practice. External evidence is given first, full, and often final weight in the decisions, with the texts of Sinaiticus and Vaticanus carrying the most authority. The committee's hardest decisions often involved the divisions between those two MSS. In particular, the commentary becomes a convenient new basis for the discussion of the textual problems of Acts, if only because manuscript attestation has been provided for nearly 300 variation-units not cited in the text-volume. Both the UBS text and this commentary are most appropriate for our day, for they are the products of our present thinking—indeed, our considerable uncertainty—about text-critical criteria.—D.J.H.

875r. ———, *Idem*.

G. D. FEE, *Biblica* 55 (3, '74) 452-455.—The selection of variants included in the apparatus and commentary is generally satisfactory, though the omission of the variant at Jn 9:38-39a from the apparatus is particularly unsatisfactory. The treatment of variants is uneven, and many of the briefer comments will neither satisfy the specialist nor help the non-specialist. It is unfortunate that the book could not have been increased in size so as to bring the sections on the Gospels and Paul—Rev up to the much higher standard one finds in Acts. There are simply too many places where the presentation of alternatives is inadequate. The use of secondary materials, which is generally good in Acts, is terribly spotty elsewhere. Greater caution in using patristic evidence is needed. Although the methodology is eclectic, external evidence (usually a combination of early Alexandrian and early Western witnesses) most often carries the decision. But why the committee abandoned its conservative tendencies at Gal 1:3 defies explanation. All in all, it is a helpful book and will serve as a useful point of departure for further discussion.—D.J.H.

876. J. STRUGNELL, "A Plea for Conjectural Emendation in the New Testament, with a Coda on 1 Cor 4:6," *CathBibQuart* 36 (4, '74) 543-558.

The arguments customarily proposed against the use of conjectural emendation



in the special case of the NT text (the absence of a satisfactory *stemma codicum*; the variety, comparative excellence, and antiquity of the witnesses to the text; the risk of correcting the author himself; the absence of convincing conjectures; respect for the sacred text; the proper task of the editor) are reviewed and found to be unconvincing. While eclecticism has its place where we do not have a stemmatic guide, there is no theoretical or practical justification for subjecting the process of *examinatio* to the basically theological postulate of the “never” school that (by special intervention of Providence, presumably) somewhere in the tradition of the “Word of Life” the true reading of the archetype, let alone of the autograph, must have or will have survived.

The phrase *to mē hyper ha [ho] gegraftai* in 1 Cor 4:6 should be seen as a gloss (following J. M. S. Baljon) and can be translated “the *mē* is beyond what was written.” In other words, the scribe in his gloss is saying that he has added a *mē* to a text that did not have one. The *mē* could be placed after the second *hina* or between *hymīn* and *mathēte*, which is more plausible on paleographical grounds.—D.J.H.

### *Biblical Linguistics and Translation*

877. E. F. F. BISHOP, “The Watches of the Night,” *EvangQuart* 47 (1, '75) 3-5.

Discussions of *grēgoreō*, *tēreō*, *phyllassō*, *agrypnia*, *phylakē*, *prōi*, and related terms as they appear in the NT.—D.J.H.

878. J. STRUGNELL, “‘Amen, I Say Unto You’ in the Sayings of Jesus and in Early Christian Literature,” *HarvTheolRev* 67 (2, '74) 177-182.

The occurrence of the prepositive *'mn* in a 7th-century-B.C. Hebrew ostrakon from Yabneh-Yam calls into question the view of V. Hasler and K. Berger that this usage is not Hebrew but rather a Judaeo-Greek word-play. The relevant part of the ostrakon should be translated (after F. M. Cross, Jr.): “. . . my brethren will answer for me. Truly, I am innocent . . . .” Although this text uses the formula in a quasi-juridical document in relation to a statement of legal nature, it was potentially usable in many different contexts as the OT, rabbinic, and NT examples show. J. Jeremias's [§ 18-401] hesitations about the OT instances adduced by S. Talmon are not justified; his statement that in the Yabneh-Yam ostrakon the *'mn* is responsorial is neither argued nor apparent from his own ambiguous translation.—D.J.H.

Biblical Linguistics; cf. § 19-1071.

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879. C. BUZZETTI, “La traduzione di un testo letterario: problemi linguistici e applicazione al caso della Bibbia (II),” *RivistBib* 22 (4, '74) 285-306. [Cf. § 19-452.]

What can be communicated can be translated, even feelings and connotations. The points thus far made concerning the translation of literary texts can now be applied to the Bible. The Bible is a literary work, in the wider acceptance of the term. To know that it is a literary entity and, as such, translatable is to know a great deal about it already. But the difficulties arise from the fact that it is not

immediately clear if, when, and why it is to be translated in one particular way (e.g. whether a certain section is typeset as poetry or as prose). Other literary characteristics of the Bible raise further problems: the literary artifice of the acrostic, the sometimes difficult and contorted text of Paul (e.g. Col 1:9-14), the monotony of a passage like Rev 7:4-8 or Mt 1:1-17, the highly characteristic language and style of John (e.g. the *Bible de Jérusalem*'s rendition of Jn 15:18-19 or 7:37-38), or the evidently Hebrew or Aramaic "tone" of certain passages. By way of conclusion it should be noted that the Bible is not a literary product with a principally aesthetic purpose, but a witness to faith. This must be an operative factor in translating it. The Bible, moreover, is not a homogeneous literary entity. A good part of it passed through fluid stages that are hard for us, who are more accustomed to the written mode of communication, to comprehend. Its division into OT and NT also raises questions that are other than just theological. Thus a translation, being an intermediary between the text and the reader, can assume as many different aspects as are possible in a "reading" of a literary text.—S.B.M.

880. S. FINATERI, "La Bibbia in Giappone," *EuntDoc* 26 (2, '73) 255-299.

Shortly after Francis Xavier arrived in Japan, some of his companions rendered parts of the Bible into the language of the country, and a Japanese NT was printed at Kyoto before 1613. Later came persecution and the proscription of Christianity, which lasted for two centuries, so that biblical translating really began anew in 1853. Early Protestant translators included a member of Commodore Perry's crew, J. B. Goble, and the remarkable J. C. Hepburn, who translated the NT (1853-54) and was the inspiring genius for a team of Protestant scholars who produced a Japanese NT (1880) and OT (1888). The NT of this version has been hailed as a masterpiece of clarity and classical Japanese. Noteworthy on the Catholic side are M. Steichen, whose Gospels appeared in 1895-96, and E. Raguet, whose NT (1910; 21st ed. 1968) was the commonly used work of Catholics for more than 50 years. It has been considered in a sense more faithful to the original than the more literary Protestant version. The end of World War II brought about a great change. Classical Japanese was losing its appeal, and since 1959 all translations have been made in the language of everyday life. This style was adopted by a team of Protestant scholars for their NT (1965) and OT (1970), while a Salesian priest, F. Barbaro, in the space of 15 years translated the entire Bible into ordinary daily Japanese. Without doubt the outstanding recent contribution by Catholics to Japanese biblical translating has come from the Studium Biblicum Franciscanum, established at Peking (1945), then transferred to Hong Kong (1948) with a sister branch inaugurated in Tokyo (1956). The Studium agreed in 1972 to cooperate with Protestant scholars in producing an ecumenical version, and the work is now in progress.—J.J.C.

881. P.-É. LANGEVIN, "Sur trois récentes Bibles françaises," *SciEsp* 27 (1, '75) 71-90.

Within a year three new French translations of the Bible have appeared: *La Bible*, trans. É. Osty and J. Trinquet (1973); *Votre Bible*, trans. F. Amiot *et al.* (1972); and the new edition of *La Bible de Jérusalem* (1973). Osty's is most impressive for the "perfection" of its translation of the sacred text. Not even the BJ, however remarkable in every way, attains to this standard. The VB transla-



tion, especially of the NT, is accurate enough but inferior to the two others. Though its language claims to be simpler, a comparison with Osty's shows it not always to be so. Its great advantage is its low price. The BJ is compared with the *Bible de la Pléiade* and with Osty's. In its first part the BJ is not superior to the *Pléiade*; but its introductions, notes, and cross-references make it more useful. The NT of the *Pléiade*, however, is without scientific value. In a comparison of BJ with Osty, the latter shows greater philological exactitude and greater felicity of French expression; but, here again, the BJ is superior in its notes. A comparison of the two editions of the BJ shows the changes made in the second edition to be for the better.—S.B.M.

882. U. WILCKENS, "Das Neue Testament und die Juden. Antwort an David Flusser," *EvangTheol* 34 (6, '74) 602-611.

A response to Flusser's critique [§ 19-456r] of the comments accompanying the author's translation of the NT. The commentator's task is to point out the deep differences and oppositions that exist between Judaism and Christianity in the NT texts. Fidelity to the method of tradition-historical criticism best serves the cause of dialogue today. Reflection on Jesus' preaching of the kingdom, the proclamation of the resurrection, and Paul's doctrine of justification reveals how Christianity arose out of the Jewish tradition and how it acquired its own identity by contrasting itself with Judaism. The "anti-Jewish" elements in the NT are essential for Christian theology, yet they must be understood not as the religious defamation of the Jews but as a means of clarifying the profile of Christian faith. They must be viewed as such by every generation of Christians.—D.J.H.

### Bulletins

883. M. BOUTTIER, "Bulletin de Nouveau Testament," *ÉtudThéolRel* 50 (1, '75) 69-91.

Twenty-five recently published books (mostly in French) are described and commented upon under these headings: introduction, milieu, and Jesus and the Gospels. [To be continued.]—D.J.H.

884. J. COPPENS, "Miscellanées bibliques," *EphTheolLov* 50 (4, '74) 255-283.

Descriptions of and comments on recent studies dealing with the Servant of the Lord in Pauline soteriology, the Beatitudes, the Son of Man in the Gospel tradition, the celebration of the Eucharist, the evolution of Eucharistic rites from the NT to the 4th century, the Pauline call to virginity, and ministries in the church.—D.J.H.

885. W. W. GASQUE, "The New Testament," *ChristToday* 19 (12, '75) 568-574.

A bulletin of books published in English during 1974. Volumes on NT theology, Jesus and the Gospels, Paul, general matters, and background as well as commentaries are discussed. [Gasque and C. E. Armerding have also collaborated on a similar bulletin for the Bible as a whole (pp. 563-564).]—D.J.H.

886. M.-M. LABOURDETTE ET AL., "Écriture Sainte," *RevThom* 74 (3, '74) 477-493.

Twenty-five recently published books (almost all in French) are discussed according to this pattern: Gospels, Jesus of Nazareth/Son of God, Paul, and primitive Christianity.—D.J.H.

887. D. SENIOR, "The Spirit in the Church. A Review of Recent New Testament Publications," *BibToday* 76 ('75) 272-279.

Descriptions and evaluations of 23 recently published books (all in English) dealing with the Holy Spirit, the spirit of prayer, the Spirit and the study of the Scriptures, the Spirit and Paul, facets of the Gospel message, and Bible texts and tools.—D.J.H.

## GOSPELS—ACTS

### *Gospels (General)*

- 888r. P. BENOIT AND M.-É. BOISMARD, *Synopse des quatre Évangiles en français*, Tome I: *Textes* [cf. *NTA* 10, p. 278]. Tome II: *Commentaire* [cf. *NTA* 17, p. 118; § 19-39r].

E. P. SANDERS, *JournBibLit* 94 (1, '75) 128-132.—The most striking feature of the well-arranged and useful synopsis is the printing of the text in short lines, in the tradition of the *cola* and *commata* of ancient manuscripts. This method makes similarities and dissimilarities immediately apparent. Boismard's solution to the Synoptic problem may best be described as a complicated form of the two-document hypothesis. The commentary is well done (except for the failure to cite secondary literature and to discuss, at least in key passages, alternative hypotheses), and the notes are generally valuable to anyone studying the Synoptic Gospels. It is useful to have before us a view permitting us to think that, in any given passage, influences among the Gospels could have run in any one of several directions, or even in more than one direction. On the other hand, Boismard's assumptions that different sources must underlie divergences among the canonical Gospels and that the absence of "Q" material in Mk indicates a basic and major source division, are debatable.—D.J.H.

- 889r. ———, *Idem*.

A. VANHOYE, "Une nouvelle théorie synoptique," *Biblica* 55 (4, '74) 554-560.—The arrangement of the synopsis makes possible more precise and complete comparisons than many other synopses do, though the disposition of certain Johannine texts becomes clear only in the light of the theory adopted in the commentary. Boismard's exposition in the second volume is an impressive literary- and source-critical achievement. His theory of Gospel relationships is logically unassailable, but its application presents many difficulties. The theory is exclusively "literary" and does not take oral tradition into account. Also, it does not consider different literary temperaments (e.g. Mark's spontaneity as opposed to Matthew's and Luke's patient care in reworking texts). The complex relationships proposed within the second and third redactional stages and the "pan-Lukanism" involved in explaining various expressions are open to question.—D.J.H.



890. W. R. FARMER, "Jesus and the Gospels: A Form-critical and Theological Essay," *Perk Journ* 28 (2, '75) 1-62.

A recasting of materials used by the author in his NT classes. Under the heading "the origin and development of the Gospel tradition" these topics are discussed: the historical setting of Jesus' public ministry; Jesus and the Gospel tradition; Paul and the Jesus tradition; modification and creation of tradition; *chreiai*; legend and myths; and the war of A.D. 66-70 and the development of the Gospel tradition. Under "from the Gospel tradition to the Gospel genre" these matters are discussed: renewal and the post-war Syrian churches; the beginning of Matthew's Gospel; the style and literary method of the First Evangelist; Hellenistic rhetoric; Isaiah and the healing motif in Mt; the Wisdom motif; the passion narrative; and Lk-Acts, Mk, and Jn.—D.J.H.

891. R. KÖBERT, "'Evangelium der Vermischten'?" *Biblica* 55 (4, '74) 553.

Exegetes and patrologists have frequently taken the Syriac expressions *euangelion dam<sup>e</sup>hall<sup>e</sup>ṭê* and *euangelion dam<sup>e</sup>parr<sup>e</sup>šê* as referring to Tatian's *Diatessaron* and the four Gospels respectively and as meaning "the Gospel of the mixed" and "the Gospel of the separated." But in view of their grammatical construction and the use of *dam<sup>e</sup>parr<sup>e</sup>šê* in MS. Ambros. B 21, the phrases are better translated "the Gospel of the mixers" and "the Gospel of the interpreters." At one time they probably had a polemical context.—D.J.H.

892. R. LATOURELLE, "Critères d'authenticité historique des Évangiles," *Gregorianum* 55 (4, '74) 609-638.

After a period of radical scepticism, Gospel criticism is once again interested in Jesus of Nazareth, his deeds and his teaching. It is in and by the Gospels that one encounters this Jesus, hence the need for an exact criteriology. The criteria set forth in a previous article [§ 18-427] are here elaborated and evaluated in their applicability to the words and deeds of the Lord. There has been a noticeable shift from external to internal criteria of authenticity, and it is now realized that "author" is not univocally applicable to the Evangelists. Form criticism and redaction criticism have contributed to this shift. The emerging consensus among exegetes permits an examination of the criteria of historical authenticity. Certain distinctions must be made between indices and criteria, between forms and content, between criteria and proof. The primary or fundamental criteria are those of multiple attestation, discontinuity, conformity, and necessary explanation. The secondary or derived criterion is that of the personal and vital style of Jesus. There are other criteria that are "mixed" (e.g. internal intelligibility of an account, diverse interpretations of basically the same account). A substantial part of the Gospel material can be salvaged: the milieu, the general outline of the ministry of Jesus, the principal events of his life, etc. A statement like Bultmann's about the inability to know anything about Jesus is no longer tenable. The burden of proof now lies with those who deny authenticity. [An Italian version of the article appears in *CivCatt* 126 (2994, '75) 529-548.]—S.B.M.

893. I. H. MARSHALL, "The Authority of the Gospels for Interpreting Jesus," *Crux* 11 (1, '73) 1-7.

There is a good case for accepting the Gospels as reliable historical sources for

Jesus' ministry. We can find in them what Jesus said and did. Yet the interpretation of Jesus in the Gospels is manifold, because they reflect the life of a generation in the early church and show how Jesus' teaching was made available to the broad span of the early church. Since we have no access to Jesus other than by the Gospels, we must follow their guidance. They are the normative interpretation, and we cannot get behind them to some other Jesus to suit our own ideas.—D.J.H.

894r. M. SMITH, *Clement of Alexandria and a Secret Gospel of Mark* [cf. *NTA* 18, p. 112; §§ 19-474r—476r].

R. E. BROWN, "The Relation of 'The Secret Gospel of Mark' to the Fourth Gospel," *CathBibQuart* 36 (4, '74) 466-485.—Smith maintains that in the raising of the young man the author of the secret Gospel did not draw upon Jn, but the two reflect diverse traditions stemming from the same remote common source. He also argues that the secret Gospel's form of the story is more original than that of Jn 11. While his thesis about the relationship of the secret Gospel to Jn is more reasonable than his theses about its relationship to the Synoptic Gospels, it is not impossible that the secret Gospel drew upon Jn. An examination of S's major arguments against dependence—parallelism of sequence, vocabulary and style, and content—indicate that it is far easier to suppose that the secret Gospel account, which seems to represent an amalgam of Synoptic details, has also brought together scattered memories gleaned from the Fourth Gospel, memories that the author retold in largely Markan language. Of course, it is always possible that the author drew only indirectly on Jn through an intermediary work in which the Johannine stories had been rearranged in an order closer to that of the Synoptic Gospels, perhaps a liturgical work.—D.J.H.

895r. ———, *Idem*.

R. P. C. HANSON, *JournTheolStud* 25 (2, '74) 513-521.—As far as the attribution of the letter to Clement is concerned, S has proved his case. But the existence of a recognizable baptismal liturgy in the church as early as his theory demands, a "Gospel" for such a liturgy, and the phrase *peribeblēmenos sindona epi gymnou* as a baptismal rubric has not been proved. Also, the theory that the Carpocratians merely preserved the Secret Gospel, and did not corrupt it (as Clement claims), is unlikely. Smith should have divided his material into two separate works, one detailing the important discovery of the ancient text, the other elaborating his more imaginative theses.

Some methodological reflections are appended. (1) Any reconstruction of the life and significance of Jesus that rests on the assumption that Paul utterly misunderstood or was gravely misinformed about or virtually ignorant of these subjects seems to fly in the face of historical probability. But S's theory has no support whatever in Paul's writings. (2) Any reconstruction assuming that the greater part of the documentary evidence is a serious distortion of the original facts is not plausible at all. But this is the line that S has taken. All it can produce is an ingenious reconstruction of what could have happened. It can never remotely approach the point of proving that this hypothetical state of affairs did happen.—D.J.H.



896r. ———, *Idem*.

Q. QUESNELL, "The Mar Saba Clementine: A Question of Evidence," *Cath BibQuart* 37 (1, '75) 48-67.—Smith uses content as the primary criterion of authenticity, but examination of the manuscript itself should be the primary test of authenticity. Until the standard physical evidence is brought forward, the possibility remains wide open that the document was produced sometime between 1936 (when the index to O. Stählin's edition of Clement's writings was published) and 1958 (when the letter was discovered by Smith). A scholarly forgery is conceivable. Five questions about the presentation of the text are raised: In what sense does Smith's historical sketch of Jesus and early Christianity result from his research into the meaning of the letter? Can any scholarly reason be assigned for most of the documentation the book includes? How much of the book was actually seen by the many scholars named as readers? Why is there such a high percentage of inaccuracies in such a serious study? Is there any connection between the dedication of this volume ("for Arthur Darby Nock") and that of the popularization ("for the one who knows")? Nock denied the letter's authenticity.—D.J.H.

897r. ———, *Idem*.

W. WINK, "Jesus As Magician," *UnSemQuartRev* 30 (1, '74) 3-14.—The secret Gospel's version of the raising of the young man seems to be a later redaction of an early pericope used also by the Signs Gospel and by John, interpolated into Mk 10 by an editor whose church used only (or primarily) Mk, and who reshaped its style and content in order to develop in Mk 10 a baptismal lectionary for the paschal vigil in Alexandria. The secret Gospel could have been formed anywhere between A.D. 75 and 135 (dating Mk to 65-70), and the common pericope behind the Gospel story of the young man anywhere between 30 and 85 (Jn being the first evidence of its existence). The elements suggestive of homosexual alliance sound at least proto-Carpocratian and imply that the "secret Gospel" material was added to Mk between A.D. 100 and 135. Smith is engaged in a systematic effort to undermine the very ground on which Christian faith rests. His is a theological, not just a historical, program. His synthesis of the evidence on the magical background and on the libertine element in Christianity is of great value. His comments on the kingdom of God, the role of the Baptist, the parties in the early church, Pauline theology, and the rise of gnosticism, and his detective work on the Carpocratians, are all rich treasuries of information and insight.—D.J.H.

### *Jesus*

898. M. BOUTTIER, "Jésus de l'histoire, Christ de la foi," *AssembSeign* 9 ('74) 20-32.

A review of research on the quest for the historical Jesus, with special emphasis on the contributions of A. Schweitzer, R. Bultmann, J. Jeremias, E. Käsemann, N. Perrin, and É. Trocmé. While we have no magical tool that permits us to isolate what in the NT comes from the historical Jesus, renouncing the quest entirely would be catastrophic for Christian faith.—D.J.H.

899. D. CATCHPOLE, "Discipleship, the Law, and Jesus of Nazareth," *Crux* 11 (1, '73) 8-16.

Comparison of Jesus' calling of his disciples in Mk 1:16-20 with the relationships existing between Elijah and Elisha, John the Baptist and his disciples, contemporary messianic claimants and their followers, and the rabbis and their disciples shows Jesus to be a person *sui generis* who cannot be cramped inside any mold and one for whom the center of gravity in any treatment of God's will was not to be located by reference to Moses. Analysis of texts such as Mt 5:17; 19:3-9; and 23:3 reveals him to be a sovereign figure whose authority is never more obvious than when he sets Scripture aside at times.—D.J.H.

900. F. COURTH, "Der historische Jesus als Auslegungsnorm des Glaubens?" *MünchTheolZeit* 25 (4, '74) 301-316.

The ultimate norm for interpreting Christian faith is not the historical Jesus whom historical-critical research has made more or less accessible to us. The life and work of Jesus prior to Easter is only one part of that history through which faith finds its foundation; this history goes beyond those events that occurred in the period from the baptism in the Jordan to the crucifixion. The decisive norm of interpretation and the center of all NT declarations of faith is the crucified and risen Lord who works in the church through his Spirit, introduces those who believe in him into the understanding of his person and mission, and anticipates all human seeking and searching after God.—D.J.H.

901. G. DE ROSA, "Gesù e il problema sociale della ricchezza," *CivCatt* 125 (2981, '74) 367-377.

Having sketched the social situation in Palestine at the time of Jesus, the article discusses Jesus' attitude to the social problems it engendered. His attitude was, on the one hand, one of remoteness from this world and, on the other, one of passionate indictment of the social injustices in it. In Lk 6:24 the "rich" are those who make riches their god and put their trust in them. To enter the kingdom they must follow Lk 12:33 and 16:9, making friends of the poor. The evangelical "counsel" in Lk 14:33 is not a law but remains voluntary. The article concludes with a brief survey of ancient and modern views on riches.—S.B.M.

902. B. A. GERRISH, "Jesus, Myth, and History: Troeltsch's Stand in the 'Christ-Myth' Debate," *JournRel* 55 (1, '75) 13-35.

A. Drews's *Die Christusmythe* (1909) raised anew the question about the relation of Christian faith to Jesus and evoked strong responses from orthodox, liberal, and radical or rationalist theologians. In this context, E. Troeltsch maintained that (1) the Christian community lives by constant recollection of the image of Christ and (2) the image has efficacy only so long as the community trusts the basic correspondence of the image to a life actually lived. The difference of this standpoint from orthodoxy or conservatism is obvious. It differs, further, from liberal theology in the nature of the reason for holding to the centrality of Christ and from radical theology in the conviction that a purely mythical symbol would be insufficient. But Troeltsch's own most basic principles do not seem to demand the second step in his argument. Rather, his concepts of religious experience,



tradition, and the believing community all contain features that tend in the direction taken by W. Herrmann, G. Wobbermin, and W. Fresenius, who focused on the NT saving event as experienced in the lives of believers. Troeltsch insisted, quite rightly, that a religious symbol must be rooted in history, but he inferred improperly that faith therefore needs assurance about the historical Jesus.—D.J.H.

903. H. W. HOEHNER, "Chronological Aspects of the Life of Christ. Part VI: Daniel's Seventy Weeks and New Testament Chronology," *BiblSac* 132 (525, '75) 47-65. [Cf. §§ 19-501—502.]

The reference in Dan 9:24-27 to "seventy weeks" means a period of 490 years whose *terminus a quo* is most likely the decree of Artaxerxes in Nisan of 444 B.C. (cf. Neh 2:1-8). When the 490 years are calculated according to the prophetic year of 360 days, the *terminus ad quem* of the 69th week is the day of Christ's triumphal entry into Jerusalem on 30 March of the year A.D. 33. The 70th week of Daniel's prophecy is to be fulfilled after the age of the church.—D.J.H.

904. R. P. MEYE, "Jesus' Relations with Others," *Cruix* 11 (1, '73) 17-23.

Jesus' relation with God controlled and determined the shape of all his human relations. His relations with others were characterized by directness, emphasis on the urgent and important, an uncompromising manner, total commitment to others (even unto death), and the ability to hold together seeming opposites (freedom and obligation, love and judgment, concentration and extension of relationship, authority and vulnerability, otherness and likeness).—D.J.H.

905. G. MLAKUZHYYIL, "Abba, the Christian Mantra," *ClerMon* 38 (9, '74) 391-397.

Jesus Christ, the perfect *guru*, has given his disciples a Christian mantra (a sacred prayer of a secret nature) in the term *abba*. It discloses the correct address of God by which we can find him in prayer and by finding him find ourselves.—D.J.H.

906. N. J. B. RODRIGUES, "Consciência de Jesus e a Problemática de sua Fé Pessoal," *RevistCultBib* 11 (3-4, '74) 24-45.

After a survey of the problem of Jesus' consciousness in modern theology, the article traces the stages of that self-consciousness and the evolution of Jesus' personal faith in the NT, passing in review the eschatological movement of the Baptist, Jesus' baptism, and his understanding of his mission. From Caesarea Philippi onwards, Jesus' consciousness is situated within the horizon of the passion and the future church.—S.B.M.

907. D. ROSSING AND Z. W. GOTTHOLD, "Two Replies to Reverend Burrows," *Christian News From Israel* 24 (2-3, '73) 122-126.

(1) Rossing observes that, if Jesus' triumphal entry into Jerusalem were a Tabernacles procession (as D. P. Burrows [§ 19-51] maintains), we would expect some clearer suggestion of specific Tabernacles rites. His attempt to trace the theological ramifications of the link between the Palm Sunday narratives and Tabernacles is considerably hampered by a methodologically questionable approach

to Jewish tradition and sources and by a mistaken evaluation of the problem of universalism and particularism, especially as regards Jewish tradition. (2) Gotthold judges that the many and versatile arguments marshalled by Burrows from Jewish sources are wanting in methodology, textual and philological criticism, and a knowledge of Hebrew, Greek, and Latin for first-hand treatment of the material cited.—D.J.H.

908r. F. SALVONI, *Verginità di Maria. Leggenda e verità: dal Vangelo al Catechismo olandese* (Genoa: Lanterna, 1969).

G. M. ROSCHINI, "La verginità di Maria Santissima in una recente pubblicazione di Fausto Salvoni," *PalCler* 53 (24, '74) 1490-1508.—Salvoni admits Mary's virginity *ante partum* but denies it *in partu* and *post partum*. His exegetical quibbles on Mt 1:25 and the Isa 7:14 citation are examined first. Then the question of the "brothers" of Jesus is taken up—the meaning of the term in the OT, its use in the NT, and especially the identity of James and Jude. "Brother" should be taken in the broad sense. The views of Luther, Calvin, Zwingli, and Renan are then compared with those of Salvoni.—S.B.M.

909. J. W. WENHAM, "The Relatives of Jesus," *EvangQuart* 47 (1, '75) 6-15.

Taking J. J. Gunther's study [§ 18-802] as a starting point, the article draws these conclusions about Jesus' relatives. On his mother's side, Elizabeth was first cousin to Mary, making John the Baptist second cousin to Jesus. Salome was Jesus' aunt, and her sons James and John were his first cousins, the latter being probably his contemporary and most intimate friend. On Joseph's side, Clopas was his uncle, three of whose sons (James, Simon, Judas) may well have been apostles and one of whom (Joses), though not an apostle, was well known to the Christian circle, and one of whom (Simon) succeeded James the Lord's brother as leader of the Jerusalem church. If we add Levi the son of Alphaeus, we have eight possible cousins. To which must be added the four sons of Joseph and Mary, two of whom (James and Jude) are traditionally regarded as authors of NT epistles.—D.J.H.

Jesus, cf. §§ 19-892—893, 895r, 1129r, 1134.

### *Passion and Death*

910r. I. BROER, *Die Urgemeinde und das Grab Jesu* [cf. NTA 16, p. 373].

J. MURPHY-O'CONNOR, *RevBib* 81 (2, '74) 266-269.—The study is distinguished for its clarity of presentation, attention to detail, and exemplary use of previous research. The author maintains that the role attributed to Joseph of Arimathea in Mk 15:46 as the individual who buried Jesus is confirmed by Jn 19:38. But he has not paid sufficient attention to the variant in Jn 19:38c: *ēlthon oun kai ēran auton* ("they came and took him"). This reading implies that Jesus was buried by anonymous disciples and that the mention of Joseph in Jn 19:38ab is an interpolation. The name of Joseph was substituted for the unnamed disciples in the Synoptic tradition mainly because the tomb was known to be his property (Mt 27:60). Joseph's request of the body in Jn 19:38ab was inserted to offset the possibility of a misunderstanding inspired by Jn 19:31 that Jesus' body had been handed over to his enemies—a notion actually found in Acts 13:29.—D.J.H.



911. H. COUSIN, "Sépulture criminelle et sépulture prophétique," *RevBib* 81 (3, '74) 375-393.

Examination of OT, intertestamental, NT, and rabbinic texts confirms the existence of special methods for burying criminals (exclusion from the family tomb, omission of washing and anointing, absence of lamentation, etc.). When the theme of the persecuted prophet became a central point of reflection in Hasidic circles during the Maccabean period, the idea that the prophets were not only put to death as criminals but also buried as criminals came to the fore. This motif is probably present in Mt 23:29-31/Lk 11:47-48 and Mt 23:35. It is connected with Jesus' own death in the anointing at Bethany (Mk 14:3-9 parr.) and the parable of the wicked husbandmen (Mk 12:1-12 parr.).—D.J.H.

912. P. E. DAVIES, "Did Jesus Die as a Martyr-Prophet?" *BibRes* 19 ('74) 37-47.

In the NT writings apart from the Gospels, a variety of sacrificial terminology, together with some wider symbolism and mythology, is used to explain the meaning and efficacy of the cross. Jesus' death was accepted as being in God's plan and as anticipated by the OT prophets. In the Gospels, texts such as Mk 10:45 and 14:22-24 point to the meaning that Jesus saw in his death; a more adequate understanding of how Jesus perceived his own death must take into account his teaching about persecution, the fate of John the Baptist and the long line of martyr-prophets, the tradition of martyrdom and its efficacy in Judaism, the passion predictions, and the background of the title "Son of Man." While Jesus did not court death as such, he did choose to be an obedient servant of God even if that meant accepting a prophet's fate.—D.J.H.

913. J. GUILLET, "Les récits de la Passion," *LumVie* 23 (119, '74) 6-17.

1 Cor 11:23-34 and 15:3-5 are the oldest witnesses to the passion that we have. The traditions of the Eucharist and of the resurrection express the common, fundamental faith of the Christian. They coincide at the point of Christ's death and thereby form two sides of the same event. From the two confessions of faith in the Pauline tradition we can establish the sequence of betrayal, Last Supper, arrest, violent death, and burial. In the Gospels too we have traditional data, but we have no way of reconstituting a primitive "Passion." If we take the order of the simplest account, that of Mk, and mark off the episodes added at a later stage, we can perhaps determine the perspectives and objectives of the accounts in the other Evangelists. We can, moreover, determine the genre of the passion account. The passion is the revelation of the true person of Jesus, of his divine secret. The narratives of the passion are neither apology nor exhortation nor personal meditation. They are simply narratives that can be used as well for prayer as for confession of faith or exhortation.—S.B.M.

914. J. B. KIPPER, "A consciência de Jesus e seus conhecimentos do futuro," *RevistCultBíb* 11 (3-4, '74) 46-81.

The first part reviews the predictions attributed by the evangelists to Jesus: the passion, death and glorification, the fate of the disciples, the destruction of Jerusalem and its Temple, the kingdom of God, and the parousia. The second part

singles out for special discussion the more important predictions of the passion and death, the destruction of Jerusalem and the Temple, and the parousia.—S.B.M.

Passion and Death, cf. § 19-987.

### *The Resurrection*

915. H. COUSIN, "Les récits de Pâques," *LumVie* 23 (119, '74) 18-34.

In order that the believing reader find a space within which to speak of Easter in his own language and imagery it is necessary to return to the significance of the Gospel texts on the empty tomb and the apparitions. A careful reading of the four accounts in the empty-tomb cycle and the determination of the different stages of the tradition lead us to conclude that, in all likelihood, the empty tomb is a historical fact. In the cycle of Christophanies, the questions that arise from a comparison of the texts have to do with the beneficiaries of the Christophanies, their duration and their place. The elaboration of the accounts themselves shows two themes: mission and recognition. The analysis undertaken here indicates that the elaboration of the accounts had to do mostly with the Easter experience of the disciples and very little with the risen Jesus himself. It was in an act of faith that the disciples saw the risen one. The historian can only get at their Easter experiences.—S.B.M.

916. A.-A. GAGLIO, "Possono essere demitizzate le parole del Risorto?" *PalCler* 53 (24, '74) 1509-16.

What is most convincing about the resurrection accounts is their brevity and sobriety. This article discusses mythology in the NT and the phenomenon of mythologization. The resurrection accounts have nothing legendary about them; the life of Jesus ends not with the death on the cross but with Pentecost. A. Nygren's views on 1 Jn are discussed, as are the seven words uttered in the apparitions that took place after the resurrection and ascension, and Jn 14—17, concluding with an imaginative reconstruction of Pentecost.—S.B.M.

917. A. VÖGTLE, "Wie kam es zur Artikulierung des Osterglaubens? (Schluss)," *BibLeb* 15 (3, '74) 174-193. [Cf. § 19-514.]

Attempts to explain the articulation of Easter faith apart from a new experience of the crucified one, or, after having excluded a "revelation" that precludes explanation, by simply presupposing an impulse of faith not caused by the situation and psychological state of the disciples, have been unsatisfactory. Unsuccessful also have been the attempts to derive a satisfactory explanation from the possibilities opened up by a process of reflective interpretation, whether it be of contemporary faith in the Lord of life and death, of Jesus' preaching about the Son of Man, of popular belief in the resurrection of the dead or in the resurrection and exaltation of the just, of the execution of the Messiah-claimant, or of messianic interpretations of Scripture. It cannot even be presupposed that the one who appeared actually spoke. Thus, although it is quite clear that the Easter faith of the disciples appears to be adequately explainable only by a faith-causing "event" from outside themselves, that "event," and therefore the precise genesis of the faith it caused, remains for us an unknown.—R.J.D.



918. R. C. WARE, "The Resurrection of Jesus, I: Theological Orientations," *HeythJourn* 16 (1, '75) 22-35; "II: Historical-Critical Studies," (2, '75) 174-194.

A survey of the systematic theological issues that constitute the context for understanding the resurrection of Jesus, with specific reference to the works of B. Klappert, A. Geense, G. Greshake, and G. O'Collins. To speak of resurrection has extensive and even ideological implications with roots in the life of Jesus, the religious history of Israel, and the end and purpose of history itself. Resurrection faith must be concrete in respect to the believer's existential commitment and his socio-political history. It must be concrete also in its reference to Jesus of Nazareth. Otherwise, Christian faith is in danger of dissolving into still another ideological superstructure.

The second part reviews recent historical-critical exegesis of the resurrection in the NT, with emphasis on the studies of C. F. Evans, R. H. Fuller, G. Kegel, X. Léon-Dufour, B. Rigaux, and R. E. Brown. Then an attempt is made to pursue the symbolic dimension of the resurrection. The symbol itself is viewed as an energetic factor that effects the transformation of faith in the earthly Jesus and his God "Abba" into the resurrection faith in the God "who raised Jesus from the dead." A postscript on the psychological dimension of the resurrection is also included.—D.J.H.

### *Synoptics*

919. J. D. CROSSAN, "A Basic Bibliography for Parables Research," *Semeia* 1 ('74) 236-274.

The first section lists articles and books published within the last twenty years that use the tradition-critical method. They are presented according to this pattern: introductory studies, surveys and books, general studies, grouped parables, and individual parables. The second part concerns itself with structuralist theory and practice and its application to parable research. References to abstracts in *NTA* are provided wherever possible.—D.J.H.

920. J. D. CROSSAN, "The Servant Parables of Jesus," *Semeia* 1 ('74) 17-62.

Servant parables are stories centered on a master-servant relationship at a moment of critical reckoning. Nine such parables are examined, and their original content is distinguished from traditional and/or redactional transformations. Of these, the Servant's Reward (Lk 17:7-10) was originally a proverbial saying rather than a full parable. The other eight fall into two groups whose structures are in complete antithesis to each other. Group A includes the Doorkeeper (Mk 13:34-37/Lk 12:36-38), Overseer (Mt 24:45-51/Lk 12:42-46), Talents (Mt 25:14-30/Lk 19:12-27), and Throne Claimant (Lk 19:12b, 14-15a, 27). Their structure has action leading to reckoning, the master departing and returning to the servant, and appropriate rewards and/or punishments being meted out for good and/or bad service. Group B contains the Unmerciful Servant (Mt 18:23-35), Unjust Steward (Lk 16:1-7), Wicked Husbandmen (Mk 12:1-8/Mt 21:33-39/Lk 20:9-15a/*Gospel of Thomas* 93.1-15), and Vineyard Workers (Mt 20:1-13). Their structure has reckoning leading to action, the servant departing and returning to the master, and rewards and punishments not at all according to one's

expectations. The clash or duel of structures is explained as the linguisticity of Jesus' teaching of "permanent eschatology." [From the author's abstract. The article first appeared in vol. 2 of the Society of Biblical Literature's *Seminar Papers* for 1973 (pp. 94-118). Crossan's article on parable and example in Jesus' teaching, which first appeared in *NTStud* [§ 17-702], is reprinted in the same issue of *Semeia* (pp. 63-104).]

921. B. DE SOLAGES, "A propos de la 'Théorie' des deux sources. Réponse au R.P. Boismard," *BullLitEccl* 76 (1, '75) 61-64. [Cf. § 19-78r.]

The verbal agreement of Lk 9:42b and Mt 17:18b against Mk 9:27 consists only of *kai* instead of *de*; in the rest, we have two paraphrases of the more picturesque Markan text. The three agreements in order cited by Boismard concern passages made up of mixed sources. Such unclear and debatable instances should be explained in the light of the many clear and indisputable cases that confirm the two-document hypothesis.—D.J.H.

922. W. G. DOTY, "The Parables of Jesus, Kafka, Borges, and Others, with Structural Observations," *Semeia* 2 ('74) 152-193.

The generic trajectory of parable is charted in the dream-stories of Kafka, which dislocate time, place, and story itself; in the mirror-stories of Borges, which do all this and then recreate their own author and all other authors as well; and in modern American authors such as J. Hawkes, D. Barthelme, and R. Coover, who use parabolic contents and forms in their struggle with the literary past. Parable creates the future as the parabler joins other artists in standing at the edge of the possible, image-ing the future/the possible in diction that then becomes the way the future/the possible is experienced. Among the characteristics of parabolic stories are (sur/super)realism, reversal of expectation, humor, universality, non-application(?), mystery, and an interlocking of speaker and hearer. Jesus' parables are to be analyzed along this trajectory and not in isolation. Special note is taken of the reversal element in these stories, although this may be constitutive of only one type of parable. [From the author's abstract. This article first appeared in vol. 2 of the Society of Biblical Literature's *Seminar Papers* for 1973 (pp. 119-141); some additional paragraphs (marked) and additional bibliography are given here.]

923. A. DUPREZ, "Les récits évangéliques de miracles," *LumVie* 23 (119, '74) 49-69.

Two things about Jesus' miracles call for attention: the literary importance of the accounts in the Gospels and their theological importance both in the NT and in the tradition. For believers who are neither of the "scientific" nor of the "charismatic" mentality, two questions arise: the historicity of the accounts and the interpretation of the facts. A brief discussion of the vocabulary of miracles (*dynameis*, *exousia*, *sēmeia*, *terata*) is followed by a classification of the Gospel miracles and an analysis of the context, text, and meaning of the healing of the man with the withered hand (Mk 3:1-6 parr.). The miracle is considered at the "level" of Jesus and subjected to the criteria of multiple attestation, conformity, and discontinuity. The article concludes with a discussion of the meaning of the miracle for Jesus' contemporaries and for believers today.—S.B.M.



924r. W. R. FARMER, *The Synoptic Problem* [cf. *NTA* 9, p. 430; § 12-538r].

R. H. FULLER, E. P. SANDERS, AND T. R. W. LONGSTAFF, "The Synoptic Problem: After Ten Years," *Perk Journ* 28 (2, '75) 63-74.—(1) Fuller reviews critical reaction to the book, discusses the author's work on the Synoptic problem since 1962, and examines the arguments for and against his view. The major problem of the Griesbach-Farmer hypothesis is that apocoptation is combined with large-scale conflation, i.e. Marcion's procedure combined with Tatian's. But Farmer has reminded us that any proposed solution to the Synoptic problem is only a working hypothesis and has established invaluable directional indicators that must now be used in all our Synoptic work. A bibliography is supplied. (2) Sanders discusses response to Farmer's work and his own *The Tendencies of the Synoptic Tradition* (1969) and asks this question: If there is widespread disenchantment in the English- and French-speaking worlds with the traditional source-hypothesis (and there is), why is Synoptic research not being redone from top to bottom? (3) Longstaff observes that according to his research the plausibility of Mark's conflating material taken from Mt and Lk is confirmed and that Farmer's reformulation of the Griesbach hypothesis is a viable contender as a solution to the Synoptic problem.—D.J.H.

925r. L. FREY, *Analyse ordinale des évangiles synoptiques* [cf. *NTA* 18, pp. 382-383; § 19-518r].

J. COURCIER, "L'analyse ordinale des Évangiles synoptiques," *RevSciPhilTheol* 58 (4, '74) 619-630.—The non-mathematical reader need not be frightened by this work, because its theoretical undergirdings have been simplified and its author is careful to keep the theory close to the Synoptic problem. The theory of the analysis of the Synoptics, the division of the text, and the results of the analysis can be appreciated better if compared with the contributions of B. de Solages and A. Gaboury. Without de Solages's work F could never have done his, however original F's methods might be. Two things draw criticism: the author's determination of the coefficient of coherence in each group, and his views on the doublets as miniature models for the whole concordance. Finally, in the application of the computer method to the Synoptics, the method itself seems elusive, if only because it establishes several intermediaries between the first writings and our text today. What value has the breaking up of the text? Despite the questions, however, the work is remarkable and shows real originality.—S.B.M.

926. R. W. FUNK, "Structure in the Narrative Parables of Jesus," *Semeia* 2 ('74) 51-73.

There are customarily three principal participants in the narrative parables of Jesus. In one group of parables, the three principal participants consist of Determiner (that to or with respect to which some response is made; the axis on which the narrative turns), Respondent 1 and Respondent 2 (opposing or contrasting responses). In a second group of parables, the participants are Determiner, Respondent 1, and a third, subordinate respondent (r), who serves only as a foil for R1. The narrative parables thus fall into two groups based on a difference in sets of participants.

The two sets of participants are differently related to the narrative line of the parable and reflect different episode patterns. In parables with the set D/R1/R2,



the functions of one R may be termed RJ (the response of the just or the expected response), and one RG (recipient of grace: the R who has no right to expect anything, is not justified in his position). A third function in the narrative parables is served by IJ/G: the instrument (he who dispenses) grace and/or justice. RJ, RG, and IJ/G are variously correlated with D, R1, R2, though IJ/G most frequently is congruent with D. The fortunes of RJ and RG are regularly reversed in relation to expectations. Jesus as teller of the parables always sides with RG. The kingdom means reversal of the destinies of men with respect to the certainties of the received world. [From the author's abstract. In the same issue there is a discussion of this article by D. O. Via, Jr. (pp. 129-131).]

927. A. GEORGE, "Les paraboles," *LumVie* 23 (119, '74) 35-48.

To illustrate by examples the process of interpreting the parables and to meet difficulties encountered in the interpretation, the article gives five examples of the rabbinic *māšāl* and notes its characteristics: context of teaching, stereotyped literary form, and various clues to interpretation. Then the parable of the lost sheep (Mt 18:10-14/Lk 15:3-7) is used to show how one can attempt to get beyond the Synoptic parable to a parable of Jesus. In its long history this parable, as originally told by Jesus, had to do with his personal attitude to sinners. Matthew used it to urge Jesus' disciples to feel responsible for their brothers and especially for the "little one" who risked going astray. Luke remains closer to the original, but, by a literary device, he underlines the paraenetic invitation to share in the joy of God.—S.B.M.

928. J. C. O'NEILL, "The Synoptic Problem," *NTStud* 21 (2, '75) 273-285.

To account for the problem of agreements in order of paragraphs and disagreements in wording, the old hypothesis that Matthew, Mark, and Luke used independent translations of a common Hebrew or Aramaic document needs to be revived with some significant modifications. The analysis of the order tends to confirm Markan priority, but a four-stage process must be envisioned, which is based on the thesis that Matthew and Luke never changed the order of events nor omitted any sections from their connected sources. (1) Luke used a Gospel in Mark's order that contained only those paragraphs that are in the same order in our Mt. (2) This Gospel was enlarged and then used by Matthew. (3) A few long ordered blocks of material were then independently added to both Luke and the basic Gospel in comparable positions. (4) All three Gospels were then enlarged with each Evangelist adding different versions of the same incidents. The source-Gospel was in Hebrew or Aramaic and was translated independently in each of the Synoptics. This hypothesis is tested by an analysis of the semitism *heis* plus the genitive meaning "a certain man of a class," which confirms the existence of different translators in correlation with the stages suggested by the analysis of order.—G.W.M.

929. J. J. O'ROURKE, "Some Observations on the Synoptic Problem and the Use of Statistical Procedures," *NovTest* 16 (4, '74) 272-277.

C. E. Carlston and D. Norlin [§ 15-827] made a mistake in handling the Synoptic data when they assumed that for statistical purposes one can consider

equivalent words as synonyms. There is no statistical control for such a judgment. The number of minor agreements of Mt and Lk against Mk, said by B. de Solages in *A Greek Synopsis of the Gospels* (1959) to be 385, should be reduced to 330; not all of his agreements show complete accord in the words of Mt and Lk. In his triple-link analysis of the triple tradition and of the Synoptic Gospels as a whole, A. M. Honoré [§ 13-553] is guilty of a grave error: the percentages of agreements actually found in the Gospels are far different from those obtained by the use of the formulas that he adduces. His calculations regarding the length of the triple tradition in Mt, and his assumption that a later author will use a smaller percentage of a source than will an earlier author using the same source, are open to question. The coefficients of variance for percentages of the common material in parallel sections are so variable that it is difficult to have any confidence in the application of the results to the study of the sources of the Synoptics and of the relationships existing among the Synoptics.—D.J.H.

930. E. OSBORN, "Parable and Exposition," *AusBibRev* 22 ('74) 11-22.

(1) *Explanation* identifies through descriptive prose the elements of a parable to which it has access. The limit case of this method is the explanation of the parable of the tares (Mt 13:36-43). Not only is there inconsistency involved in the NT references to this practice, but explanation also negates the distinctive contribution of parabolic or oblique language. (2) *Indirect exposition* expounds one parable by telling more parables. An indirect exposition of the parable of the unjust steward (Lk 16:1-8) is accessible when it is viewed in the context of the adjacent parables. This indirect exposition is consistent with the "explanation" in Lk 16:9 that links the new friendship and fellowship with a common sharing of eternal grace. (3) *Direct exposition* retells the parables with additions or subtractions, or with a change of setting. It retains the tensions between absolute and contingent and between perfection and particularity. Also, its content is the same as or continuous with the original meaning. Expositions of the parable of the sower by Clement of Alexandria, John Chrysostom, and Augustine are cited as examples.—D.J.H.

931. N. PETERSEN, "On the Notion of Genre in Via's 'Parable and Example Story: A Literary-Structuralist Approach,'" *Semeia* 1 ('74) 134-181.

A response to D. O. Via, Jr.'s article published originally in *LingBib* [§ 18-458] and now in an expanded form in *Semeia* 1 ('74) 105-133. Because Via derives his notion of parable as genre only from Jesus' narratives, he misses the more commonly held point that genres are cultural media shared within a linguistic community. Therefore, while he identifies genre as an intermediate structural level in a generative grammatical paradigm, his failure to locate this paradigm within a more comprehensive communications model (R. Jakobson) precludes his seeing the codal dimension of genre and allows him to reduce genre to a logical stage in the generation of an utterance or text. The communications model and other structuralist insights place the notion of genre in a different light by emphasizing on the one hand the empirical qualities of surface (compositional) structures and generic structures, and on the other hand the universal, innately human aspects of universal types. Alternatives to Via's model are discussed, and by relating them to the categories of traditional biblical criticism a revised agenda for literary criti-



cism in biblical studies is proposed. [From the author's abstract. In the same issue there is a version of J. D. Crossan's critique of Via (pp. 192-221) first published in *LingBib* (§ 18-833) as well as a critical note by R. W. Funk on both Via and Crossan (pp. 182-191) and a response by Via to Crossan, Funk, and Petersen (pp. 222-235).]

932r. S. SCHULZ, *Q. Die Spruchquelle der Evangelisten* [cf. *NTA* 17, pp. 410-411; § 18-453r].

P. HOFFMANN, *BibZeit* 19 (1, '75) 104-115.—The literary-critical reconstructions of the Q texts and the criticisms of past history-of-religions assumptions are impressive, but the criteria for distinguishing Q<sup>2</sup> from Q<sup>1</sup> (e.g. the use of the LXX, the delay of the parousia, the joining of the Sophia tradition to the deuteronomic-prophet tradition, the stance over against Israel, the "I say to you" formula) and the theological (especially Christological) emphases postulated for the two stages are open to criticism. The study does not do justice to the variety of history-of-religions indicators in the Q material, the relation of the two stages to the final redaction of Q, the relation of Q to the authentic Jesus tradition, and the process by which the material in Q<sup>1</sup> was connected with the earthly Jesus.—D.J.H.

### *Matthew*

933. C. E. CARLSTON, "Interpreting the Gospel of Matthew," *Interpretation* 29 (1, '75) 3-12.

While many methods of studying Matthew's Gospel yield valuable and important insights, perhaps one of the most important is that of redaction criticism—the study of Matthew's redactional activity on the materials available to him. Identifying the distinctive passages in Mt, looking closely at the way sections begin and end, and observing the changes in wording and order introduced by the Evangelist into his sources are effective ways of isolating Matthew's particular concerns. Matthew should be understood as *traditor*, theologian, and churchman.—D.J.H.

934. J. DUPONT, "L'évangile de saint Matthieu: quelques clés de lecture," *Communautés et Liturgies* 1 ('75) 3-40.

Four aspects of Matthew's Christological message are examined. (1) Matthew presents Jesus in respect to the past by showing how he fulfills the OT. (2) He situates Jesus in relation to his earthly contemporaries by having them see him in the light of Easter faith as a man not like others, as one amazingly close to God, as the Son of God. (3) He insists on the relevance that Jesus' teachings have for the church and every Christian. (4) As regards the future, Matthew wants to present Jesus as the one who will judge us on the last day.—D.J.H.

935. L. GASTON, "The Messiah of Israel As Teacher of the Gentiles. The Setting of Matthew's Christology," *Interpretation* 29 (1, '75) 24-40.

Matthew's emphases on Jesus' messiahship and the utter rejection of Israel are not unrelated. Israel rejected her Messiah; therefore God has rejected Israel. This dogma helped Matthew to rationalize the failure of the church's mission to Israel, the human suffering involved in the disastrous war with Rome, the delay of the



parousia, and the shift of the church's mission to the Gentiles. The first Gospel was written for, if not by, Gentile Christians, and the relationship to the Jewish-Christian traditions contained therein is problematic. To confront the problems raised by charismatic prophets, Matthew appeals to the words of the earthly Jesus. Yet he can affirm Jesus' messiahship only by saying that he was the rejected Messiah. When the Matthean picture of that "evil and adulterous generation" is projected onto actual Jews of any age, the consequences are absolutely disastrous. For many, Matthew's theology of *Unheilsgeschichte* for Israel is simply unacceptable. If the redaction critics are right, then the redactor Matthew, as distinguished from the tradition he transmits, can no longer be part of the personal canon of many.—D.J.H.

936r. M. D. GOULDER, *Midrash and Lction in Matthew* (London: SPCK, 1974, £8.50), 528 pp.

J. D. M. DERRETT, "Midrash in Matthew," *HeythJourn* 16 (1, '75) 51-56.—According to G, Matthew had only our Mk, the Hebrew Bible, and the Septuagint; he invented all that we now attribute to Q and M. The book is a landmark in the "midrashic" approach to the NT. Although it attempts too much, it does throw a brilliant light on Matthew, especially on his poetry, imagery, and language. Goulder does not occupy himself with midrashic content and largely ignores the factual background of the parables. However numerous the instances where reminiscence/tradition is wanting behind the Matthean invention, he is keen (in an Anglo-Saxon way) to assume that there is one answer and that a simple one. Instances where his thesis impresses and results in positive gains, and instances where it does not are listed. Several passages, however, suggest a nucleus outside Mk, Paul, rabbinism, and the church's piety that cannot be attributed to "Mat the faker." The second part of G's case (that Matthew catered for the Jewish festal year, filling in blanks with more or less appropriate arrangements, with self-conscious forward or backward borrowings from his Mk) is very well sustained.—D.J.H.

937. J. D. KINGSBURY, "Form and Message of Matthew," *Interpretation* 29 (1, '75) 13-23.

Matthew develops his concept of the history of salvation within the framework of a topical outline of the "life of Jesus Messiah" [cf. § 18-461]. In the first part of his outline (1:1—4:16) he portrays him above all as the Son of God in whose person God inaugurates the eschatological age of salvation in fulfillment of his promises to Israel by coming to dwell with his people (1:23). The latter two parts (4:17—16:20; 16:21—28:20) may be regarded as Matthew's elaboration of 1:23, interpreted as it is by its context in 1:1—4:16. It means all of the following: "that Jesus Messiah, the Son of God, reveals God to humankind, authoritatively declaring his holy will and delivering people from the dominion of Satan; that he leads his disciples to perceive his identity and hence to offer their confession of faith; that he saves, through the cross, all who are his from sin, bringing to an end the Jewish cult; and that he, raised by God and exalted to all authority, abides with his own to the end of time as they carry out their great commission."—D.J.H.

938. J. D. KINGSBURY, "The Title 'Son of God' in Matthew's Gospel," *BibTheol Bull* 5 (1, '75) 3-31.

A study of how Matthew uses the title "Son of God" within the three major parts of his Gospel [cf. § 18-461]. What Matthew basically understands by the title is that, in the person of Jesus, the eschaton has dawned and God dwells with his people (cf. 1:23; 14:27; 18:20; 28:20). Having his origin in God and having been chosen to be God's sole representative among men (1:1—4:16), Jesus brings the eschatological rule of God to Israel (4:17—16:20). Condemned for not disclaiming divine sonship, Jesus is put to death, only to be raised up to life and exalted to absolute and universal authority in heaven and on earth (16:21—28:20).

The title "Son of God" is the most fundamental Christological category in Mt. It is the one Christological predication that extends to every phase of the "life" of Jesus. It is the natural complement of the thoroughly Matthean idiom "my Father," which Matthew attributes to Jesus sixteen times, fifteen of which give some semblance of being redactional in origin. In other respects, the force of the title for Matthew is such that it expresses the deepest mystery of the person of Jesus, represents the most exalted confession of his Christian community, and can be uttered by men only by revelation of God, if such utterance is not to be accounted as blasphemy.—D.J.H.

939. J. P. MARTIN, "The Church in Matthew," *Interpretation* 29 (1, '75) 41-56.

(1) Matthew's church was not purely Jewish Christian, but a universal church out of all nations. Simplistic solutions that set all Jews against all Gentiles in deciding on the nature of the Matthean church are out. The primary difficulty with the Law in Matthew's church is casuistic interpretation. Antinomianism is probably a secondary difficulty arising out of disregard for ethics on the part of some of the charismatics in the church. (2) The true church (as Matthew understands it) is characterized by charismatic ministries of healing, exorcism, and prophecy. But the crucial issue for him is whether or not there shall be a complete and perfect discipleship that combines charismatic activities and ethical obedience to Jesus' interpretation of the Law in his word and deed. (3) Matthew's church is the flock of the followers of Jesus who belong to him, are totally bound to him, and confess him. Although we may discern order, office, authority (i.e. responsibility), and mission, we do not find a constitution for them. Matthew knows a ministry of the Eucharist, baptism, and the word.—D.J.H.

940. [Mt 1—2] R. LAURENTIN, "Les Évangiles de l'enfance," *LumVie* 23 (119, '74) 84-105.

The "historicity" of the infancy narratives is the principal point at issue. They do have a theological quality; this theology is expressed in symbols. The genre used is that of midrash. Nevertheless, a theology can be the interpretation of real history. The infancy narratives respond to the question, Where did Jesus come from? Both Matthew and Luke gathered traditions from different sources. Both were following the same basic purpose: to show the messiahship of Jesus even in his birth and childhood, in order to answer the questions of the Christian communities in the accepted literary forms of the time. The analysis of the "generation" of the Messiah (the Son of David) in Mt and of Mary (the sign of the manifestation of the Son of God) in Lk shows us the procedure followed by each



Evangelist, the individual theological orientation of each, and the original way in which each used the available material, combining it with an often highly allusive use of the OT.—S.B.M.

941. [Mt 1—2] H. COUSIN, "Une autre exégèse de la conception virginale est-elle possible?" *LumVie* 23 (119, '74) 106-111. [Cf. preceding abstract.]

What R. Laurentin's article and his previous works on the infancy narratives have in common with those of other Catholic exegetes of the narratives is that their exegesis all too often is ruled by dogmatic presuppositions. All other accounts, even the resurrection accounts, are freely examined, but not the virginal conception (and, to a far lesser degree, not the question of whether Jesus was born in Bethlehem or Nazareth). Virginal conception and miraculous conception can be distinguished, but they remain linked. Laurentin attempts to show that the former has no parallel in Judaism; yet see Isa 7:14 (LXX) and the conception of Melchizedek in 2 *Enoch* 23 (ed. A. Vaillant). What purpose is served by Laurentin's equating symbol, legend, and image on the one hand, and reality and history on the other? To speak of a theologoumenon is not necessarily to practice a reductionist interpretation (see e.g. Mt 27:51b-53 and 1 Pet 3:19-20). The theme of virginal conception expresses the profound meaning of the conception and the birth of Jesus.—S.B.M.

942. A. VICENT CERNUDA, "La dialéctica *gennō-tiktō* en Mt 1—2," *Biblica* 55 (3, '74) 408-417.

A previous article [§ 19-574] pointed out that Lk 1—2 uses *gennō* to speak of John's birth and *tiktō* to describe that of Jesus. Mt 1—2 uses both verbs in speaking of Jesus' birth. In three instances Luke's virginal *tiktō* is paralleled in Mt (cf. Lk 1:31; 2:7; 2:11 with Mt 1:21; 1:25; 2:2 respectively). But the alternating use of *gennō* in Mt 1:16, 20; 2:1, 4 requires an explanation. This dialectical usage could well be, especially in the contrasting cases of 2:2 and 2:4, an intended opposition of the Magi and Herod. What the Magi recognize by the revelation of the star as *ho techtheis* is the *gennatai* that Herod, who is ignorant of the virginal secret of the Messiah's birth, learns about. This zigzag running through Mt 1—2 illustrates the scope of Matthew's profound dialectic. Like Luke, Matthew reserves *tiktō* for the virginal begetting, while he uses *gennō* in the active as a genetic-genealogical verb in 1:2-15 and in the passive for "genealogical birth" in 1:16, "uterine conception" in 1:20, "historical birth" in 2:1, and "geographical birth" in 2:4. All these instances of the passive *gennō* represent partial, analytical truths that flow together into the one living reality who is Jesus the Messiah. *Tiktō*, however, synthesizes what *gennō* only outlines in one way or another. The dialectical meshing of *gennō-tiktō* results in the firm unity of the two chapters: the recognition of the Messiah according to genealogical tradition and according to physical origin. This physical origin is a hidden identity known only to those to whom it has been made known, to Joseph in a dream and to the Magi by the star.—S.B.M.

943. O. DA SPINETOLI, "Les généalogies de Jésus et leur signification. Mt 1,1-25; Lc 3,23-38," *AssembSeign* 9 ('74) 6-19.

According to Mt 1:1-25, Jesus is the issue of the Davidic line and the fulfillment

of all the promises made to David. Furthermore, through the Messiah, who is Abraham's son, all the nations may see themselves as called to inherit salvation; the presence of pagan women in the list underscores this point. The universality of Christ's mission is stressed even more strongly by Luke's tracing of Jesus' genealogy back to Adam. This reflects a concern to portray Christ as the head of a new humanity. Far from trying to satisfy the intellectual curiosity of their readers, the Evangelists aim to enrich their faith and to propose Mary and Joseph as models to be imitated.—D.J.H.

944. Y. ZAKOWITCH, "Rahab als Mutter des Boas in der Jesus-Genealogie (Matth. I 5)," *NovTest* 17 (1, '75) 1-5.

The statement of Mt 1:5 that Rahab was the mother of Boaz (unattested in the OT) may reflect midrashic traditions that portray both Rahab and Ruth as righteous proselytes and connect both with the genealogical information in 1 Chr 4:21-22. Also, midrashic connections are drawn between Tamar's scarlet thread (Gen 38:28, 30) and Rahab's scarlet cord (Josh 2:18, 21), and *bMeg* (10.2; 14.2) says that prophets in Israel were born from Tamar and Rahab. Even if the author of the genealogy in Mt 1:1-17 did not live in the thought-world of rabbinic literature, these traditions may have been familiar to him.—D.J.H.

Mt 1:18-25, cf. § 19-950.

Mt 3:13-17, cf. § 19-974.

Mt 4:1-11, cf. § 19-962.

945. G. G. GAMBA, "Gesù si stabilisce a Cafarnao. Annotazioni in margine alla struttura letteraria ed al significato dottrinale e funzionale di Mt. 4,12-16 ed al piano d'insieme del Vangelo di Matteo," *BibOr* 16 (3, '74) 109-132.

The entire Gospel of Matthew is constructed chiastically with 4:12-16 as its center, the passage portraying Jesus as a great light in all his words and deeds. The theme is developed in two parts: (1) Who is Jesus? (2) What has he done? In (1), Matthew employs all the matter preceding 4:12-16; in (2), all the material following that pericope. In both the narrative and the thematic sections, the chiastic method is followed. Thus Mt is seen as an organic whole, a truly literary work. A diagram illustrates the interrelationship of the various sections.—J.J.C.

946. S. AGOURIDIS, "Hē epi tou Orous Homilia (synechia)" [The Sermon on the Mount (Continued)], *DeltBibMel* 2 (8, '74) 271-328. [Cf. § 19-529.]

A brief exegetical commentary that divides the Sermon as follows: (A) introduction (Mt 5:3-20); (B) development of theme (5:21—7:23); (C) conclusion (7:24-27). The introduction announces those who are the members of the kingdom as well as the theme of the Sermon. The theme is the new righteousness, which Matthew treats in relationship to rabbinic interpretation of the Law, Pharisaic piety, and worldly treasures and concerns. The second part of section B (Mt 7:1-23) involving specific exhortations, as well as the concluding pericope of the Sermon, will be dealt with in a third installment.—Th.S.



947. B. M. NEWMAN, JR., "Some Translational Notes on the Beatitudes. Matthew 5:1-12," *BibTrans* 26 (1, '75) 106-120.

After general remarks on the Sermon on the Mount, the article presents a new translation of Mt 5:1-12 along with a verse-by-verse discussion of the linguistic and exegetical problems encountered in the passage.—D.J.H.

948. J. H. BURTNESSE, "Life-Style and Law: Some Reflections on Matthew 5:17," *Dialog* 14 (1, '74) 13-20.

When Jesus states in Mt 5:17 that he came to fulfill the Law and the prophets, he is saying that in his person the Law is brought to its intended end or goal. The relation of the Law to his disciples can only be understood properly when Jesus himself is taken as the middle term. Christians need to relate positively to law, not to law as a substitute for Christ, but to the Law (and the prophets) fulfilled in Christ.—D.J.H.

949. [Mt 5:20-48] I. BROER, "Die Antithesen und der Evangelist Mattäus. Versuch, eine alte These zu revidieren," *BibZeit* 19 (1, '75) 50-63.

The thesis that the first, second, and fourth antitheses came from a pre-Matthean tradition and provided the pattern for Matthew's redaction of the Q material in the other three antitheses should be revised. Several factors suggest that Matthew himself was the author of the "traditional" antitheses and that he was responsible for the pattern of the whole series: his practices of sharpening the antithetical tendencies found in the controversies taken over from Mk and of adding new antitheses, his frequent strengthening of the "I say" formula with "amen," his emphasis on dialogue and conflict in redacting the miracle stories, his special interest in the question of the OT Law, his portrayal of Jesus as in dialectical relationship with the Law, the structural parallel with the redactional elements in Mt 15:19, the use of the rabbinical patterns of "hearing" and "saying" and the passive of *erō*, and the agreement in sense between the three "traditional" antitheses and Mt 5:17 (now generally regarded as redactional) concerning the meaning of the Law. Matthew formulated the antitheses to draw attention to the unusual nature of Jesus' teaching in so far as he expounded the mind and will of God without recourse to Scripture or tradition.—D.J.H.

950. A. P. DA SILVA, "Ainda uma teoria sobre Mt 5,32 e 19,9? (No atual debate sobre o divórcio)," *RevistCultBíb* 11 (3-4, '74) 112-119.

A contribution to the current debate on the *crux interpretum* in the Matthean divorce logia. Three particular points are discussed briefly: (1) the infancy narrative (Mt 1:18-25), (2) *apolyō* and *gynē* in 5:32 and 19:9 in comparison with the pericope in the infancy narrative, and (3) the term *porneia* (cf. Mt 15:19), its distinction from *moicheia*, and the meaning of *dikaios* as applied to Joseph. Mt 5:32 and 19:9 were almost certainly Matthean additions for the sake of coherence with Mt 1:18-25. The exemptive clause has to do with a practice proper to the Matthean community. It was addressed solely to the Judaeo-Christian community for which Matthew was writing. Might we not have here some biblical basis for the so-called "Petrine privilege"?—S.B.M.

951. [Mt 6:9-13] J. J. LEWIS, "The Wilderness Controversy and Peirasmos," *Colloquium* 7 (1, '74) 42-44.

Several themes in the Lord's Prayer (the hallowing of the name, the coming of the kingdom, the daily manna, the cry for forgiveness) have significant parallels in the OT accounts of Israel's Exodus-wilderness experience. In the same way, Exod 17:1-7, according to which the people test God by stepping out of the relationship of dependence and into one of judgment, may illumine the meaning of "do not bring us to the test" in Mt 6:13/Lk 11:4. This petition may refer to the testing of God brought about by the people's murmuring in the wilderness.—D.J.H.

952. S. T. LACHS, "On Matthew VI.12," *NovTest* 17 (1, '75) 6-8.

The background of the phrase "forgive us our debts as we forgive our debtors" in Mt 6:12 may be the law of release of the seventh year (cf. Deut 15:1-2). As the pious individual observes "the Lord's release" of the debts owed to him, so God may forgive the individual the debts owed to God himself. In fact, implicit in the NT phrase may be the rejection of the *prosbul*, the declaration before the court that was instituted by Hillel to modify the law of release.—D.J.H.

953. [Mt 6:13] C. F. D. MOULE, "An Unsolved Problem in the Temptation-Clause in the Lord's Prayer," *RefTheolRev* 33 (3, '74) 65-75.

The phrase "lead us not into temptation" in Mt 6:13/Lk 11:4 is an unqualified injunction to pray for escape from temptation. The NT seems to stand alone, up to its date, in widening the use of the *peirazein*-group to embrace deliberate enticement to sin. It may take on this connotation because the pressures and strains of life ("tests") are placed in the context of the unremitting warfare against evil ("temptation"). But to pray to escape testing and temptation altogether seems illogical and useless. Texts such as 1 Cor 10:13; 2 Pet 2:9; and Rev 3:10 refer to rescue from testing too severe for one's capacity to endure. Perhaps the key to understanding the temptation-clause in the Lord's Prayer is to be found in Lk 21:36 and Mk 14:36 parr. where there is a prayer to escape from what seems to be inevitable ("all these things are going to happen") and at the same time an offer of obedience ("thy will be done"). The trouble is that practically all the rest of the traditions of Jesus' teachings emphasize the inevitability of suffering but do not bid the disciples pray for escape.—D.J.H.

954. F. NEIRYNCK, "Les accords mineurs et la rédaction des évangiles. L'épisode du paralytique (Mt., IX,1-8/Lc., V,17-26, par. Mc., II,1-12)," *EphTheolLov* 50 (4, '74) 215-230.

Some of the most important minor agreements between Mt and Lk against Mk occur in the healing of the paralytic: *kai idou* and *epi klinēs* (Mt 9:2/Lk 5:18), *apēlthen eis ton oikon autou* (Mt 9:7/Lk 5:25), and the fear of the bystanders (Mt 9:8/Lk 5:26). But do not the differences between Mt and Lk in this pericope establish the independence of the two Gospels? In rewriting Mk 2:1-4, Matthew places the incident not within a house but rather in the course of a journey; he may have been influenced by Mk 5:21, 25 here. In Mt 9:2 *prosepheron*, an imperfect of attempt, suggests a plea for healing and so is an expression of faith. Instead of being an indication of originality, it is probably a Matthean



redactional creation. Furthermore, since *idou* (especially following a genitive absolute) is often redactional in Mt, *kai idou* in Mt 9:2 could well be a redactional element inspired by the practice of the Septuagint, though its precise redactional function in Mt is not entirely clear. [To be continued.]—D.J.H.

Mt 12:1-8, cf. § 19-963.

Mt 12:9-14, cf. § 19-923.

Mt 13:3-9, cf. § 19-971.

Mt 14:19, cf. § 19-973.

955. B. T. DAHLBERG, "The Typological Use of Jeremiah 1:4-19 in Matthew 16:13-23," *JournBibLit* 94 (1, '75) 73-80.

Mt 16:14 varies from its parallels in introducing Jeremiah, who is mentioned by name in Mt 2:17 and 27:9 as well, though not in any other NT writing. A possible connection has long been seen between Mt 16:18 and Jer 1:19. R. Bohren made much of the depiction of both Jeremiah and Peter as fortresses impregnable against attack, but he did not go far enough. Rather than Isa 22:22, it is Jer 1:4-19 that forms the proper background to the binding and loosing of Mt 16:18 (cf. 18:18, where the connection with the keys is absent). There is considerable attestation for a "keys"-tradition associated with the Jerusalem Temple and with Jeremiah (1 Chr 9:17-27; the Syriac *Apocalypse of Baruch* 10.18; *Paraleipomena Ieremion* 4.4-5; cf. 2 Mac 2:4-8). Matthew evoked that tradition and then went beyond it to find in the account of Jeremiah's call a typological antecedent for his reconstruction of the conversation at Caesarea Philippi. The contention between a fortified city (= the prophet) and the gates of Jerusalem in Jer 1:18-19 has its counterpart in the conflict between Peter and the *pylai hadou* in Mt 16:18. The struggle between Jeremiah and Jerusalem is also recalled in Mt 16:21, where Jesus announces (only here among the Synoptic parallels) that he must go to Jerusalem to suffer. Jer 1:8-9 and Mt 16:17 use similar language about the words spoken by the prophet and the apostle respectively. Peter's phrase "son of the living God," applied to Jesus, is perhaps reminiscent of Jer 1:5. Both Jeremiah and Peter suffer from faintness of heart despite their high calling. In the aggregate, these correspondences point to Matthew's clear intention to draw a typological parallel, wherein he invokes the historical Jeremiah over against the prophetic figure of later legend.—J.W.D.

Mt 17:1-9, cf. § 19-974.

Mt 18:10-14, cf. § 19-927.

956. [Mt 18:15-18] J. GALOT, "Qu'il soit pour toi comme le païen et le publicain," *NouvRevThéol* 96 (10, '74) 1009-30.

The interpretation of Mt 18:15-18 poses great problems. This exegetical study of the text seeks to find the true meaning of the statement in v. 17 independently of its subsequent usage to justify ecclesiastical authority and the power of excommunication. Given the context of the statement, everything indicates that it was addressed simply to Christians in their fraternal relations within the community. The teaching of the Gospel as a whole, the text of the logion, and the context of the chapter indicate that the theme treated is fraternal reconciliation.

For this reconciliation a specifically Jewish procedure is elaborated in three stages marked off by "if he does not listen." In the decisive final stage, what is in question is neither the church at large nor a local congregation but the Jewish assembly of the place; Jesus could not very well have excluded the tax collectors and the Gentiles. "Let him be to you as a Gentile and a tax collector" cannot mean either excommunication or a severance of ties. It indicates rather a way of dealing with the offender, using all the means of reconciliation employed in dealing with the Gentiles and tax collectors. Moreover, "bind" and "loose" (cf. 16:19) regard the duty of the Christian to try everything in an effort to bring about reconciliation and union. The logion thus takes those two categories which in Judaism signify exclusion from the community, and translates them into symbols for a reconciliation to be sought at all cost. The reason for the difficulty in interpreting vv. 15-18 is our intrinsic tendency to limit, within the Jewish perspectives of excommunication, the attempts at reconciliation and union when in fact the logion itself reveals the limitlessness of charity. [An Italian version of the article appears in *CivCatt* 126 (2995, '75) 42-51.]—S.B.M.

Mt 18:18, cf. § 19-955.

Mt 19:9, cf. § 19-950.

Mt 21:33-43, cf. § 19-975.

957. [Mt 21:33-46] M. HUBAUT, "La parabole des vignerons homicides: son authenticité, sa visée première," *RevThéolLouv* 6 (1, '75) 51-61.

Exegetes commonly question today the authenticity of the parable of the wicked husbandmen (Mt 21:33-46/Mk 12:1-12/Lk 20:9-19), since the parable-allegory seems principally to reflect Christian theology. The view here argued is that the parable is authentic despite obvious secondary layers in the accounts. Among the theologizing additions should be mentioned Matthew's stress on the *kairos* (v. 34), the sending of two *groups* (vv. 35-36), the decisiveness of the punishment (v. 41), and the transfer of the kingdom (v. 43). These emphases are traceable to Aramaic Christians with Jerusalem connections. Mark's version is a Hellenistic re-reading of the story with stress on the obstinacy of the chosen people (v. 6), their rejection of the Messiah (v. 8b), etc. The insertion of Isa 5:1-7 also reflects early Christian interpretation. But the core of the parable records an authentic warning made by Jesus shortly before his passion. The audience envisaged would not be the Jewish religious leaders but the Jewish people as a whole, particularly those in Jerusalem. Thus an original Galilean rural setting for the parable would be most unlikely. [This article is the conclusion of a book that will appear as *La parabole des vignerons homicides* in the series *Cahiers de la Revue Biblique*.]—M.A.F.

958. D. SENIOR, "A Case Study in Matthean Creativity. Matthew 27:3-10," *BibRes* 19 ('74) 23-36.

G. Strecker in *Der Weg der Gerechtigkeit* (rev. ed. [1966], pp. 76-82) underestimates the Evangelist's creative role in the composition of Mt 27:3-10. Several elements in the content and even the structural position of the Judas story can be traced to the redactor's sensitivity to the potential of his Markan source material.



The features in the narrative context attributable to the quotation mixture are so fundamental to the story's coherence and play such an important role in its elaboration that it is difficult to imagine that the account had anything approaching its present form prior to contact with the fulfillment text. While the starting point of the tradition may well have been an aetiological legend surrounding the name "blood field" that was somehow connected with Judas' death, Matthew's real interest is in the fact that Judas' betrayal and the role of the priests in the death of Jesus stand under the guidance of OT prophecy. The Judas pericope blends neatly into the Evangelist's general conception of the passion story, especially into his interests in Christology, the responsibility of the Jews, and OT fulfillment [cf. § 18-113].—D.J.H.

959. C. H. GIBLIN, "A Note on Doubt and Reassurance in Mt 28:16-20," *Cath BibQuart* 37 (1, '75) 68-75.

Placing a period after *prosekynēsan* in Mt 28:17 obviates needless difficulties, chief among which is the problem posed by *hoi de* as generally punctuated and construed. It is confusing to understand *hoi de* in any other way than as referring to the eleven. Thus the sentence *hoi de edistasan* should be translated: "But they doubted." It ought to be interpreted as part of Matthew's motif of "little faith" (cf. 6:30; 8:26; 14:30; 16:8; 17:20). But instead of rebuke as Jesus' response to *oligopistia*, we find in Mt 28:16-20 a note of reassurance. This tone of reassurance can be grounded in the use of *proselthōn* (v. 18) to describe Jesus' reaction, the mood developed from the beginning of Mt 28, and Jesus' authoritative word in vv. 18b-20. The note of encouragement is theologically centered not on the moral dispositions expected of the eleven (as in the OT installations or commissions) but on Jesus alone. "The doubt of the Eleven disciples, an expression of their little faith even after the resurrection, is answered by a significant gesture and by words of commission in which the risen Jesus himself is shown to constitute the disciples' ultimate reassurance."—D.J.H.

### Mark

960. J. DONALDSON, "'Called to Follow'. A Twofold Experience of Discipleship in Mark," *BibTheolBull* 5 (1, '75) 67-77.

Observations on the call of Jesus to his disciples (with specific reference to Mk 1:16-20; 2:14; 3:13-19; 6:7-13) and the concept of "following" in Mk. While Mark's outward picture of Jesus corresponds in many ways to that of a rabbi with his disciples, his fundamental intention is to present the gospel of Jesus the Son of God. It follows that other aspects of the teaching ministry of Jesus in Mk, though giving the appearance of treating Jesus as a rabbi with disciples, are ultimately only a front behind which Mark presents the Christ.—D.J.H.

961. J. A. GRASSI, "The Eucharist in the Gospel of Mark," *AmEcclRev* 168 (9, '74) 595-608.

Explaining the "correct" nature of the Eucharist was one of Mark's primary concerns. Charismatic Christians, who were especially anxious to imitate the life-style of Jesus as an exorcist, healer, and wonder-worker, viewed the Eucharist as a new, miraculous, divine manna that would nourish their inner powers. Mark combatted this tendency by connecting the Eucharist with Jesus' death rather

than with his miracles and by presenting the Last Supper as a pledge of discipleship in the Son of Man and a participation in his person and mission.—D.J.H.

Mk 1:9-11, cf. § 19-974.

962. [Mk 1:12-13] R. F. COLLINS, "The Temptation of Jesus," *MelTheol* 26 (1-2, '74) 32-45.

The function of Mk 1:12-13 is to set the tone for the whole Gospel that follows. Mark would have his readers understand that the ministry of Jesus culminating in his death and resurrection is indeed the eschatological conflict par excellence. Lk 4:1-13 announces Jesus' journey from the baptism to Jerusalem (vv. 9-11) and prepares for the devil's return in the passion (v. 13). According to Mt 4:1-11, Jesus relives the experience of Israel: whereas Israel failed at the moment of temptation, Jesus proved himself as the faithful Son of God.—D.J.H.

Mk 2:1-12, cf. § 19-954.

963. B. JAY, "Jésus et le sabbat. Simples notes à propos de Marc 2/23-28," *Etud ThéolRel* 50 (1, '75) 65-68.

The entire passage is not a collection of disparate items but possesses its own unity. Matthew (12:1-8) indicates that David and his followers were hungry, which could suggest an exception allowed by the rabbis. Matthew also states that they arrived on the day when the high priest changed the bread of the presence, i.e. Saturday. Mark can assume that everyone would realize that the day when David came was a Sabbath. The precedent of David and Abiathar (vv. 25-26) is logically connected with v. 27 and is not meant to weaken it. Thus Jesus teaches that the Sabbath was not intended to be oppressive but a source of joy and happiness. Finally, though the scene with the presence of the Pharisees may be redactional, the reply of Jesus comes not from the early church but from Jesus himself.—J.J.C.

Mk 3:1-6, cf. § 19-923.

964. [Mk 3:6] W. J. BENNETT, JR., "The Herodians of Mark's Gospel," *NovTest* 17 (1, '75) 9-14.

The identity of the Herodians in Mk 3:6 and 12:13 should be sought with reference to the relationship of Jesus and John the Baptist established throughout Mark's Gospel (cf. 6:14-29; 9:11-13; 12:1-12). Just as John meets his fate at the hands of Herod Antipas (6:14-29), so Jesus meets his fate at the hands of Herod Antipas, albeit at the instigation of the Pharisees, Sadducees, and other vaguely defined groups such as the scribes and Herodians. In the light of Mark's clear tendency to link the fates of Jesus and John, is it not plausible that the Herodians are a product of Mark's theological interests rather than an actual, functioning group of people?—D.J.H.

965. [Mk 3:20-35] J. LAMBRECHT, "The Relatives of Jesus in Mark," *NovTest* 16 (4, '74) 241-258.

Mark was more dependent upon traditions still recoverable to a certain degree and at the same time editorially more active than J. D. Crossan [§ 18-121] seems willing to accept. Owing to Markan redaction, Mk 3:20-21, 31-35 has become an



independent, self-contained composition, the two parts of which are separated by the Beelzebul controversy, making its progressive action more relevant. The whole unit exhibits this structure: (A) Jesus at home and the initiative of the relatives (vv. 20-21), (B) the accusation of the scribes (v. 22), (C) Jesus' apology (vv. 23-29), (B') repetition of the accusation (v. 30), (A') the arrival of the relatives and the proclamation of true kinship by Jesus (vv. 31-35). In showing what Mark means by the "relatives of Jesus," Mk 3:20-21, 31-35 is the only important passage. There are too many uncertainties inherent in Crossan's hypothesis concerning Mk 15:40, 47; 16:1. By inserting "and among his own kin, and in his own house" into 6:4, Mark wanted to point back to 3:20-21, 31-35.

The Markan redactional purpose may be explained differently from what Crossan described as a double polemic against heretics within the community and the hegemony of the Jerusalem church. Mark's staging of the incident in 3:20-35 heightens considerably the impact of Jesus' teaching on true kinship in v. 35. Mark did not want his readers to identify themselves with the relatives of Jesus, yet his intention was not to provide his readers with historical information about them. His aim was to instruct his fellow Christians on what in his view true kinship really means: to do God's will (3:35), to deny oneself and take up the cross (8:34), and to leave one's relatives when called (10:29-30).—D.J.H.

966. D. WENHAM, "The Meaning of Mark iii. 21," *NTStud* 21 (2, '75) 295-300.

H. Wansbrough's suggestion [§ 16-549] that the crowd and not Jesus is the object of attention in Mk 3:21, despite the important arguments that can be raised against it, can be supported by three observations. (1) The context favors taking *hoi par' autou* to refer to the disciples. (2) The parallelism with Jesus' reaction to crowds in 4:1-2 and 3:8-9 favors the new interpretation. (3) Mt 12:23-24 and Lk 11:14-15 (parallels to Mk 3:21, though they draw on Q material) support the idea of the crowd being "out of its mind." This is especially relevant if Mark knew the Q tradition.—G.W.M.

967. J. W. BOWKER, "Mystery and Parable: Mark iv. 1-20," *JournTheolStud* 25 (2, '74) 300-317.

A response to J. Drury's re-examination of parable and allegory in Mk [§ 18-874]. The purpose and function of the rabbinic *māšāl* is almost invariably to illuminate and argue cogently, not to puzzle and bemuse. Mk 4:1-20 is similar to those rabbinic discourses, found particularly in arguments with non-Jews, where a rabbi gives a parable to an outsider in order to answer a question or difficulty. Sometimes the sequence is extended so that, when the rabbi and his disciples are alone again, the disciples ask for a better answer than the one given to the outsider. It is by no means uncommon for there to be an inexact match in the component parts of rabbinic explanation.

On this basis it is possible to regard Mk 4:1-20 as an intelligible and necessary whole. The parable and interpretation are best seen as an exposition of Isa 6, particularly because that passage ends with a reference to seed ("the holy seed is its stump"). The parable and the interpretation are about the reception of the word: the growth of the seed depends, not on the sower, but on the nature of the ground on which it falls. All things are in parables (Mk 4:11-12) so that there cannot be any illusion about those who have failed to receive or come inside the

kingdom. Those outside see and understand but resist because they are determined to do nothing that will change their ways.—D.J.H.

968. E. SCHWEIZER, "From the New Testament Text to the Sermon. Mk 4:1-20," *RevExp* 72 (2, '75) 181-188.

An exegesis of Mk 4:1-20 along with a sermon on that text, based on a French article that appeared in *ÉtudThéolRev* [§ 14-163] and on the author's unpublished German manuscript.—D.J.H.

969. [Mk 4:1-34] B. ENGLEZAKIS, "Markan Parable: More than Word Modality, a Revelation of Contents," *DeltBibMel* 2 (8, '74) 349-357.

The Markan parable is both a way of speaking and a way of hearing. Jesus invites his hearers not only to take heed *how* they hear but also *what* they hear: the "word" (*logos*), which is the gospel (Mk 4:14-20, 33; cf. 1:14-15; 8:35; 10:29). The element of concealment in a parable is only temporary and pedagogical for those who are ultimately receptive to divine truth.—Th.S.

970. [Mk 4:1-34] J. LAMBRECHT, "Parabels in Mc. 4 [Parables in Mk. 4]," *Tijd Theol* (1, '75) 26-43.

Similitudes refer to facts or events that recur often and are observable in principle; the application is given explicitly. The parable causes a surprise in the beginning and creates a distance between its content and the real situation. No solution is provided. The listener is challenged, and the disclosure of the parable puts him before an existential option. (1) A first reading of Mk 4:1-34 indicates the concentric structure of this Markan composition, but reveals at the same time the manifold uncertainties concerning the logic of the presentation and the purpose of Jesus' speaking in parables. (2) Both the inclusion (vv. 1-2, 33-34) and the parable theory (vv. 11-12) seem to be Markan creations. In vv. 21-25 the editor has brought together and skillfully arranged traditional, independent sayings. The literary analysis does not provide us with sufficient grounds for postulating a pre-Markan source in which several parables already stood together. (3) The allegorizing explanation of the parable of the sower (vv. 14-20) does not go back to Jesus or to Mark. It is an early Christian exhortation to perseverance and is directed either to missionaries or to all Christians. (4) The similitudes of the seed growing secretly (vv. 26-29) and the mustard seed (vv. 30-32) express Jesus' confidence that despite the kingdom's small beginnings a great final stage may be expected. The parable of the sower (vv. 3-9), however, is about Jesus himself, who as God's messenger will succeed in his eschatological mandate. (5) Mark no longer distinguishes parable and similitude; for him, all three parables deal with the kingdom. A direct connection between "the secret of the kingdom of God" (v. 11) and the Markan "messianic secret" is unlikely. According to Mark, the explanations that Jesus gives to "those who were about him with the Twelve" (v. 10) are secret instructions about the kingdom and not, at least primarily, about himself. [From the author's summary.]

971. [Mk 4:3-9] A. N. WILDER, "The Parable of the Sower: Naiveté and Method in Interpretation," *Semeia* 2 ('74) 134-151.

The inherent appeal of a good story is determined by both narrative structure



and structures of consciousness. What holds the hearer's attention, and why does the reader go on reading? A parable as a medium has the universal human appeal of a tale, a riddle, an art form, and a metaphor. The parable of the sower also engages primordial responses involving man's commerce with nature and the anguish of his ventures and striving. The parable proffers a vision of fruition through miscarriage corresponding to Israel's archetype of election. Its cogency in contrast with that of a bland nature-lesson is related to the *Gestalt* and signals of its language. [From the author's abstract.]

972. M. HUBAUT, "Le 'mystère' révélé dans les paraboles (Mc 4, 11-12)," *Rev ThéolLouv* 5 (4, '74) 454-461.

Mk 4 has been a *crux interpretum* for some time. What might be described as the *opinio communis* identifies three parables (vv. 3-8, 26-29, 30-32) and assigns to the final redactor the insertions in vv. 11-12 and 34. However, this view was effectively challenged in 1973 by H. Räisänen (*Die Parabeltheorie im Markusevangelium*), who claimed that Mark was responsible only for the insertion of the logia in vv. 21-25 and some minor touching up. What is being asserted in vv. 11-12 is a separatist conception of community, including strong commendation of the apostles and suggesting an already existing separation of the church from the Jews. Taking this argument even further, one can find a setting for these sayings about the hidden mystery in the life of Jesus. Faced with growing incredulity from the crowds, Jesus continues his preaching but, through the indirection of parable and through careful preparation of his disciples, who will be responsible in the future for continuing the work of preaching, he shifts his emphasis.—M.A.F.

Mk 5:1-20, cf. § 19-865.

973. [Mk 6:40] J. D. M. DERRETT, "Leek-beds and Methodology," *BibZeit* 19 (1, '75) 101-103.

The term *prasia* is etymologically "a bed for leeks." Leeks need much water, and in the Middle East must be irrigated. In order to be irrigated effectively they must be planted in quite straight rows, which is the way (in the East) diners must sit if they are to be served from bowls or similar containers. Comparison of Mk. 6:40 with Sir 24:31 and Song 6:2; 8:13 suggests this interpretation of the Markan text: The Messiah came and delighted in his garden-beds, which are to be visualized as leek-beds. The people in the wilderness played the role of the leeks waiting patiently for the essential irrigation that would enable them to grow. Neither Matthew (14:19) nor Luke (9:15) found the phrase suitable. Perhaps its implications were lost on them.—D.J.H.

974. [Mk 9:2-10] B. TRÉMEL, "Des récits apocalyptiques: Baptême et Transfiguration," *LumVie* 23 (119, '74) 70-83.

The accounts of the baptism and the transfiguration have, in addition to the common elements of the cloud and the voice from heaven, a shared Christological orientation (Son of God) and the same literary genre (apocalyptic). Within the Gospel tradition they are messianic manifestations, but they also have some links with the Easter apparitions. Their actual contexts suggest that they occupy a privileged place within the Gospels. This, of course, raises a historical question

and poses a problem for the faith of Christians. Analyzing the three accounts of the transfiguration (Mk 9:2-10 parr.) we see that they have a common tradition constructed on an apocalyptic model in which a celestial voice interprets the vision. Into this scheme each redactor introduced his own view. The accounts are proclamations of the Easter faith in the form of an apocalypse that sets up a comparison between the Prophet-Servant of the New Covenant and the prophets-mediators of the Old. They do not describe an event in the biography of Jesus but express an understanding of his earthly life in the light of Easter. The authority claimed by the Jesus of history, all his deeds, and especially his prophecies of the Son of Man are the pre-Easter basis of these apocalypses.—S.B.M.

975. [Mk 12:1-12] J. D. M. DERRETT, "Allegory and the Wicked Vinedressers," *JournTheolStud* 25 (2, '74) 426-432.

*Sifre Deut.* § 312 (p. 134b) on Deut 32:9 presents an ancient Jewish parable containing allusions to the OT and an application of it. The text provides some foundation for the view of J. Drury [§ 18-874] and others that Jesus' material (subsequently worked over by the church) was inherently allusive and thus susceptible of allegorical interpretation from the first. The rabbinic parable is about an absentee landlord (God) who consigns his field to tenants, and, after patiently enduring dishonest behavior on their part for three generations, finally gives it to his son. Then the application focuses on the unsatisfactory behavior of some in the generations of Abraham, Isaac, and Jacob and points toward the coming of the messiah. Jesus seems to have used a version of this parable to suggest that the generation rejecting the messiah will be rejected in turn by God. Mt 21:39 and Lk 20:15 require the son to be killed outside the wall in order to make plain that the son is to be understood as Jesus. Mk 12:8, however, insists that the son was killed inside the wall (despite its intrinsic improbability) because an additional point of an allegorical nature could be made of it: the vinedressers pollute the inheritance itself.—D.J.H.

Mk 12:1-12, cf. § 19-957.

Mk 12:13, cf. § 19-964.

Mk 12:34-35, cf. § 19-1141.

976. [Mk 14:24] N. Hook, "The Dominical Cup Saying," *Theology* 77 (654, '74) 624-630.

Paul's form of the dominical cup-saying in 1 Cor 11:25, confirmed as it is by Luke's longer text (22:20), is more likely to be nearer to the original Aramaic than is Mk 14:24. In the Pauline form ("the new covenant in my blood") the cup symbolizes the covenant wrought by Christ's death, while in the Markan form ("my blood of the covenant") it symbolizes the covenant-blood of his death. Attempts to persuade us that the two forms are identical in meaning cannot be sustained. An explanation of how the longer text of Lk 22:15-20 may have devolved, in the process of scribal transmission, into the shorter version is presented in an appendix.—D.J.H.

Mk 15:46, cf. § 19-910r.



## Luke

977. A. J. MATTILL, JR., "The Jesus-Paul parallels and the purpose of Luke-Acts: H. H. Evans reconsidered," *NovTest* 17 (1, '75) 15-46.

More than anyone else, H. H. Evans in his *St. Paul the Author of the Acts of the Apostles and of the Third Gospel* (1884-86) has concentrated on the Jesus-Paul parallelism as found in Lk-Acts and in relation to the purpose of Lk-Acts, but his work needs to be checked and supplemented by subsequent studies. Luke shows that Paul, like Jesus, is loyal to the traditions of Israel (Law, synagogue, resurrection, Scripture); that, in God's plan of salvation, Paul—like Jesus—is God's elect servant, governed by divine necessity, guided by the Spirit as well as by revelations and angels, legitimized through signs and wonders; that the gospel was rejected by the Jews and proclaimed to the Gentiles; that Paul, like Jesus, journeys toward Jerusalem and suffering, though innocent of all charges; and that both repeatedly enjoy domestic hospitality. In several instances (e.g. Jesus' journey through Samaria in Lk 9:51—19:44 and Paul's Samaritan journey in Acts 15:3) it appears highly probable that Luke in the interest of his Jesus-Paul parallelism conformed his Gospel accounts to Acts. A verse that unobtrusively points to the Jesus-Paul parallelism is Lk 6:40, which should be translated: "The disciple is not above his teacher, but everyone when he is perfected shall be as his teacher." —D.J.H.

Lk. cf. §§ 19-1000—1001.

978. [Lk 1—2] F. GRYGLEWICZ, "Die Herkunft der Hymnen des Kindheitsevangelioms des Lukas," *NTStud* 21 (2, '75) 265-273.

An examination of the four hymns in the Lukan infancy narrative (1:46-55, 68-79; 2:13-14, 29-32, 34-36), with special attention to their significant vocabulary, suggests that they originate in the liturgical worship of Palestinian Christian communities. The Magnificat and the Benedictus share many elements in common with the speech of Peter in Acts 3:12-26, which therefore has a similar origin. The angelic hymn has Pauline features and Simeon's blessing has Johannine echoes; these originate in different communities. All the hymns were originally in Aramaic and came to Luke, who corrected them stylistically, in a Greek translation influenced by the LXX.—G.W.M.

Lk 1—2, cf. §§ 19-940—941.

979. [Lk 1:1-4] I. J. DU PLESSIS, "Once more: The Purpose of Luke's Prologue," *NovTest* 16 (4, '74) 259-271.

A detailed analysis of the vocabulary and style of Lk 1:1-4 yields these conclusions. (1) Luke made use of the conventional Greek form and vocabulary for a preface without being dependent on other Greek authors. (2) He made use of the popular rhetorical style, but the contents were more important than the form. (3) He adapted these conventions to suit his purpose, thus giving them a truly Christian color. (4) His purpose was not to draw important lessons from history, but to serve Christianity with a true report of God's acting in history. For Luke, historical facts are only meaningful when they are interpreted and ordered within the framework of this central truth. (5) The prologue does not explain itself as

a program for Luke's writing, but it gives indications of his general purpose. Our understanding is therefore dependent on the interpretation of some of the crucial expressions in the passage.—D.J.H.

Lk 3:21-22, cf. § 19-974.

Lk 3:23-38, cf. § 19-943.

Lk 4:1-13, cf. § 19-962.

Lk 5:17-26, cf. § 19-954.

Lk 6:6-11, cf. § 19-923.

Lk 6:40, cf. § 19-977.

Lk 8:5-8, cf. §§ 19-971, 1008.

Lk 9:15, cf. § 19-973.

Lk 9:28-36, cf. § 19-974.

980. J. LAMBRECHT, "The Message of the Good Samaritan (Lk 10:25-37)," *LouvStud* 5 (2, '74) 121-135.

During the earthly life of Jesus the parable of the Good Samaritan was most probably presented as exemplary teaching, Christological apologetic, and missionary appeal simultaneously. In writing an introduction to the parable, Luke made use of two traditional discussions of the "great commandment" (Mk 12:28-34 and Q). By creating the transitional vv. 28-29 he introduced a tension between the meanings of "neighbor" as the object of the action (v. 29) and as the subject of the action (v. 36). For Luke the parable was chiefly an explanation of or authoritative commentary on the great commandment. His interest was more in what the Christians of his day should do than in the way Jesus acted.—D.J.H.

981. [Lk 10:30-35] J. D. CROSSAN, "The Good Samaritan: Towards a Generic Definition of Parable," *Semeia* 2 ('74) 82-112.

The theory and practice of structuralist analysis of story is discussed in F. de Saussure, V. Propp, C. Lévi-Strauss, C. Bremond, A.-J. Greimas, A. Dundes, and P. and E. K. Maranda. The actantial model of Greimas is used as a structural formula for the parabolic event as polemical encounter between two contradictory deep structures, that of the hearer's expectation and that of the speaker's story. Parable is the precise generic name for this story type. It is the binary opposite of myth. This latter reconciles and mediates contradiction, but the former introduces and underlines contradiction. Many parabolic stories can be portrayed structurally as a clash between hearer and speaker along the axis of communication in Greimas's model. The hearer's expected correlation of Giver/Object/Receiver is reversed either singly or doubly by the speaker's story. The trajectory of this specific structure within the genre of parable extends, for example, from the book of Jonah, through several of the stories of Jesus, and on into modern examples in Kafka and Brecht. Like all these, the Good Samaritan attacks the hearer's deep structure of expectation and thereby and therein opens one to the possibility of transcendence. [From the author's abstract. In the same issue there are discussions of this article by R. C. Tannehill (pp. 113-116) and D. Patte (pp. 117-121), as well as a reply to Patte by Crossan (pp. 121-128).]



982. [Lk 10:30-35] R. W. FUNK, "The Good Samaritan as Metaphor," *Semeia* 2 ('74) 74-81.

The parable of the good Samaritan is commonly understood as an example story, offering an example of what it means to be a good neighbor. But the parable does not invite the hearer so to view it. Rather, it invites the auditor to be the victim in the ditch, as a careful reading indicates. The "meaning" of the parable is the way auditors take up roles in the story and play out the drama. As a drama into which the hearers are drawn, the parable suggests that, in the kingdom, mercy is always a surprise. [From the author's abstract.]

983. [Lk 10:30-35] D. PATTE, "An Analysis of Narrative Structure and the Good Samaritan," *Semeia* 2 ('74) 1-26.

The method of A.-J. Greimas is followed in distinguishing three structural levels of a text as deep or elementary, superficial or intermediate, and surface or stylistic structures. The first is discussed here only in passing, and the third level is omitted completely; the focus is on the level of superficial structures. There are two types of narrative structure: semiotic, or the forms of the signifier, and semantic, or the forms of the signified. Semantic narrative structure has six hierarchically distinct elements from smaller to larger: actants, unified in a sixfold actantial model; functions; utterances, combining actants and functions; syntagms, either contractual, disjunctional, or performancial; and sequences. This terminology is explained in theory and then applied in practice to Lk 10:30b-35. The main subject is the man, and the Samaritan is subordinate to him. [From the author's abstract. In the same issue there are comments on this article by R. C. Tannehill (pp. 113-116) and J. D. Crossan (pp. 121-128), as well as an English translation (pp. 27-50) of G. Crespy's article on the parable of the good Samaritan published in *ÉtudThéolRel* (§ 18-134).]

Lk 11:2-4, cf. § 19-951.

Lk 11:4, cf. § 19-953.

984. [Lk 12:13-15] R. WEISSKOPF, "Lächeln reicht nicht," *TheolBeitr* 6 (1, '75) 23-27.

G. Maier [§ 19-583] gives a false interpretation to the passage and distorts the position of the documents for the ecumenical meetings at Bangkok and Nairobi. The point of the pericope is not the proper distribution of material goods but Jesus' eschatological call for men to surrender themselves freely to the reign of God. Maier draws incorrect conclusions for ecumenical work, as if concern for the kingdom of God did not include commitment to right and justice upon earth. —J.J.C.

985. [Lk 12:13-15] U. EIBACH, "Jesus und die Güter dieser Erde!—Oder 'Von der Pflicht eines biblischen Exegeten'! Einige Anfragen zu einer höchst bedenklichen Art, biblische Exegese zu 'verwerten,'" *TheolBeitr* 6 (1, '75) 27-30. [Cf. preceding abstract.]

In interpreting the Lukan passage, G. Maier [§ 19-583] should have taken into consideration the entire NT, especially the entire third Gospel. Had he done so,

he would not have concluded that Jesus was not interested in how the goods of this world are shared, or that seeking eternal life can be unrelated to social justice. [For Maier's reply, see 6 (2, '75) 72-74.]—J.J.C.

986. D. DORMEYER, "Literarische und theologische Analyse der Parabel Lukas 14,15-24" *BibLeb* 15 (3, '74) 206-219.

A scientific literary analysis of the Lukan form of the parable of the great supper reveals it as a helpful example of the relationship between literary form and theological statement. Verses 15-16a and 24 provide the framework of the two situations in life (Jesus and the Pharisees; the Lukan community), while the parable itself (vv. 16b-23) provides the narrative "answer" to the situations. There are three invitations: (1) to the chosen guests (Pharisees) whose last-minute excuses show their rejection of the Lord (*kyrios!*); (2) to the messianically symbolic poor, maimed, blind, and lame (cf. 7:22-23; 14:13; Isa 35:5-6) who come but remain "separate" because of the social differences between them and the master; (3) to everyone, thus declaring all group differences irrelevant. The parable's theological statement reveals the risen Lord's anger against those who acknowledge but ultimately refuse his invitation, affirms the universality of the Christian mission and message, and warns the church against self-serving exclusivism.—R.J.D.

Lk 15:3-7, cf. § 19-927.

Lk 20:9-18, cf. § 19-975.

Lk 20:9-19, cf. § 19-957.

Lk 22:20, cf. § 19-976.

987. [Lk 22:54—23:49] P. W. WALASKAY, "The Trial and Death of Jesus in the Gospel of Luke," *JournBibLit* 94 (1, '75) 81-93.

The trial scene in Lk brings out the third Evangelist's pro-Roman, anti-Sanhedrin bias. For him, the Jewish "trial" was not a trial at all but "the chaotic prelude to a lynching which even Roman jurisprudence could not overcome." (1) Luke omits the search for witnesses against Jesus (cf. Mk 14:55-61a) and indicates instead a summary proceeding ending in Jesus' being led off to Pilate. The whole account is in direct contrast to that of Mark, who endeavors to reconstruct a legitimate Sanhedrin trial. (2) Pilate's protest of Jesus' innocence—a striking Lukan addition—functions as a declaration that not even the Roman legal system will be allowed to set aside God's plan of salvation. (3) Rather than reporting what he considers to be a historical event, Luke himself worked up the story of Pilate's sending Jesus to Herod from Ps 2:1-2. This episode provides another link between Jesus' conviction and the Jews, since Herod was half Jewish and his guard entirely so. Herod and Pilate are linked in "friendship" (23:12) by ceasing to be "friends of Caesar." (4) In his account of the verdict and punishment, Luke is concerned to show an entirely different perspective from that of his source. For Luke, the Roman trial is not completed; he avoids the official conclusion in Mk 15:15 in favor of a vaguer form omitting the pre-crucifixion scourging (Lk 23:25). In the third passion prediction (Mk 10:33-34/Lk 18:32-33) Luke omits the prediction of a capital sentence by the Sanhedrin, whom



he believes incompetent to do so, and throws doubt on the complicity of the Gentiles by changing Mark's future active verbs to future passives. That fiction cannot be sustained, however, and Lk 18:33 reports both scourging and crucifixion much as its source does, but the details are suppressed in the trial narrative itself. For the same reason, the mysterious "they" (who led Jesus away, crucified him, etc.) are not specified. The soldiers in Lk 23:26 are probably to be understood as from the Jewish guard, and the centurion's confession in 23:47 seeks further to exculpate the Romans and vilify the Jews for an unjust proceeding. This confession is the final Roman verdict on Jesus, in Luke's scheme.—J.W.D.

Lk 24:50-53, cf. § 19-1005r.

### *John*

988r. J. BEUTLER, *Martyria* [cf. *NTA* 17, p. 405].

P. BORG, *Biblica* 55 (4, '74) 580-583.—Beutler has strengthened the thesis that John, to a large extent, reflects judicial and forensic language and its usage. The book is a comprehensive presentation of a wide variety of material on this particular subject. But the close parallel between *martyrein peri tinon* and the rabbinic *h'yd 'l* suggests that John could be drawing on traditions of which the rabbinic writings offer evidence. The distinction between God's witnessing to Jesus as a person in Jn and his witnessing to an individual's qualifications in the rabbinic writings appears to be too sharply drawn. A thorough discussion of the phrase *ho pempsas me* should have been provided. The tradition-historical method has been modified by the author's use of literary criticism, and his adherence to the conventional distinction between Hellenistic and Palestinian Judaism has hampered the analysis of traditions that might not follow this dividing line. In regard to the Evangelist's personal contribution, this question should be raised: In reshaping the Gospel tradition, does the Evangelist employ a form that could have been associated traditionally with the witnessing? For example, Jn 1:19-27 appears to have the form of a record from a judicial interrogation.—D.J.H.

989. P. PRIGENT, "Le symbole dans le Nouveau Testament," *RevSciRel* 49 (1-2, '75) 101-115.

While Johannine symbolism depends primarily on the OT and Judaism, the Jewish tradition does not explain these symbols entirely. In the Fourth Gospel and Revelation, symbols such as bread, the vine, the tree of life, and water express in sacramental-liturgical language the extraordinary scope of the history of Jesus, especially his death and resurrection. Whereas the Synoptics use the language of preaching to call forth faith and obedience here and now, John uses marvelously pregnant symbols to draw humankind into the mystery of the incarnation.—D.J.H.

990. D. M. SMITH, JR., "Johannine Christianity: Some Reflections on its Character and Delineation," *NTStud* 21 (2, '75) 222-248.

The purpose of these reflections is to identify and evaluate trends in current research on the problem of Johannine Christianity. (1) Neither the Johannine understanding of the church nor the use of the Fourth Gospel in the 2nd-century church has emerged clearly in modern scholarship. (2) Although the independence of John from the Synoptics is an established element of scholarship, the

exact position of Johannine traditions within early Christianity is yet to be determined. (3) Whatever their relation to the Fourth Gospel, the Johannine epistles and the Apocalypse aid in identifying a concrete Johannine community with its own claims and its own traditions. Where it is to be located is still to be determined. (4) The components of the Johannine tradition are so varied as to constitute one of the main problems; they include eyewitness testimony, a miracles tradition, a passion narrative, synagogue controversy, incipient gnosticism, and charismatic prophecy. (5) Though it does not adequately meet the evidence, a Jewish-Christian background accounts for a good deal of the cohesion of this complex of varied components.—G.W.M.

991. M. C. TENNEY, "Topics from the Gospel of John. Part I: The Person of the Father," *BiblSac* 132 (525, '75) 37-46.

One of the purposes of the Fourth Gospel is to elucidate for believers what the proper consciousness of God's fatherhood involves. The nature of that fatherhood becomes apparent in God's dealings with men through Christ. [To be continued.] —D.J.H.

992. H. THYEN, "Aus der Literatur zum Johannesevangelium," *TheolRund* 39 (3, '74) 222-252, (4, '75) 289-330. [Cf. § 19-606.]

In the second installment the discussion about trends in recent interpretation of the Prologue (especially on the tradition-history of Jn 1:14-18) is carried on. The third installment presents descriptions and evaluations of studies on the redaction of the Fourth Gospel. Among the approaches discussed are Bultmann's position and critical reactions to it, W. Wilkens's theory of the Gospel's origin, the "two editions" of P. Parker and R. E. Brown, the views of other scholars (F.-M. Braun, R. Schnackenburg, W. Hartke, K. A. Eckhardt), and A. Guilding's theory of the influence of the Jewish lectionary system.—D.J.H.

993. P. VAN BOXEL, "Glaube und Liebe. Die Aktualität des johanneischen Jüngermodells," *GeistLeb* 48 (1, '75) 18-28.

In the Fourth Gospel the disciples are those who confess their faith; only abiding in the word of Jesus leads to genuine discipleship (cf. 8:31). In Jn 15:1-17 faith is depicted as necessarily expressing itself in love (cf. 13:35) after the pattern of Jesus. Discipleship is based in faith made actual through love.—D.J.H.

994. M. VELOSO, "La actividad del Hijo en la iniciativa de la misión, según el Evangelio de S. Juan," *Stromata* 30 (4, '74) 437-470.

Two verbs are used for "mission" in Jn: *pempō* (to describe the origin of the mission) and *apostellō* (to speak of its historical realization). The present study deals with the special revelation concerning the origin of Christ's mission in the Fourth Gospel. Was the initiative of the mission exclusively the Father's, or did the Son have an active part in it? The first part of the study treats the work of the Son in the historical mission: Jesus revealing the Father and the Son, and the role of the Father in this revelation. It is a total and definitive revelation, revealing the intimate communion between the Son and the Father. The salvific action of the Son (*yāšā'* and *gô'ēl* in the OT, *sōzō* and *sōtēria* in Jn), the meaning of *kosmos*, the content of salvation, and the judgment introduced by Christ



show his mission as one of saving and not condemning the world (Jn 3:17). The action of the Son is also to give eternal life, which is both present and eschatological. It establishes an intimate relation of vital experience between the believer and the Father and the Son (17:3). It is the Son who personally executes the historically visible activity of salvation. The union of his will with the Father's does not make him a passive actor. He exercises his liberty fully and in total harmony with the will of the Father. [To be continued.]—S.B.M.

995. P. ZARRELLA, "Bollettino bibliografico su San Giovanni (III)," *ScuolCatt* 102 (3, '74) 341-367. [Cf. § 15-558.]

Thirty books (commentaries, monographs, collections) concerned with various aspects of Johannine study are described and evaluated. The items were published in English, French, German, Italian, and Spanish between 1967 and 1972.—D.J.H.

Jn 1:29-34, cf. § 19-974.

996. C. F. D. MOULE, "The Meaning of 'Life' in the Gospels and Epistles of St John. A Study in the Story of Lazarus, John 11:1-44," *Theology* 78 (657, '75) 114-125.

The raising of Lazarus in Jn 11:1-44 means that "Jesus is himself alone the Mediator of both physical and spiritual life." There is a refusal to accept a sharp distinction between the physical and the spiritual as well as an insistence on transcending the physical by obedience to God and dependence on his creative power. Because the Word became flesh and dwelt among us, the distinction between the physical and the spiritual is blurred and the two become bewilderingly interlocked. But if you ask John what life in the age to come looks like, you are told nothing except that it means contact with God and Christ, and that such contact is a matter of obedience.—D.J.H.

Jn 11:1-44, cf. § 19-894r.

997. R. E. BROWN, "The Passion According to John: Chapters 18 and 19," *Worship* 49 (3, '75) 126-134.

An exposition of John's passion story, with special emphasis on its unique character in comparison with the Synoptic accounts. From beginning to end, the Johannine narrative is consistent: "it is the passion of a sovereign king who has overcome the world. It is the passion narrative to which the *Vexilla Regis* is the appropriate response."—D.J.H.

Jn 19:38, cf. § 19-910r.

998. D. C. FOWLER, "The meaning of 'Touch Me Not' in John 20:17," *Evang Quart* 47 (1, '75) 16-25.

Translators in the 20th century have generally interpreted *mē mou haptou* in Jn 20:17 to mean "do not hold me" or "do not cling to me." This modern consensus seems based in part on theological considerations and in part on the need to harmonize the appearance of Jesus to Mary Magdalene with his subsequent appearance to Thomas. But the modern interpretation is not in keeping with the psychological subtlety of the Magdalene episode. The traditional translation "touch

me not" is to be preferred and should be restored, for it allows us to read the command of Jesus as a gentle warning to Mary, a sign that their relationship can no longer be the same, since she is still in the world and he has now crossed over into the life beyond.—D.J.H.

### *Acts of the Apostles*

999. C. BURINI, "Gli studi dal 1950 ad oggi sul numero e sulla classificazione dei discorsi degli 'Atti degli Apostoli'—un contributo d'individuazione," *Laurentianum* 15 (3, '74) 349-365.

After a review of bibliographical surveys on Acts, the efforts of scholars over the past twenty-five years at determining the number and the types of the discourses in Acts are described. [To be continued.]—D.J.H.

1000. F. STAGG, "The Unhindered Gospel," *RevExp* 71 (4, '74) 451-462.

The overriding but not exclusive purpose of Lk-Acts is to trace the victory of a gospel to be preached to Jews and non-Jews, "unhindered" by cultic, national, racial, or other provincial or particularistic impositions. Luke demonstrates in his two volumes how a movement born in pietistic Judaism broke through many such barriers as finally it was preached *akōlytōs* (Acts 28:31) to any who would hear. The main part of the article explains this thesis and compares it with other understandings of Lk-Acts. [In the same issue (pp. 533-536) the author presents a teaching outline for Acts.]—D.J.H.

1001. C. H. TALBERT, "An Introduction to Acts," *RevExp* 71 (4, '74) 437-449.

(1) Of all the types of literature in antiquity, the cultic biography in which the life of the divine hero is followed by a narrative of his successors and selected other disciples is most like what we find in Lk-Acts. Acts intends not to present a history of early Christianity but rather to set forth what from the apostolic age is normative for the post-apostolic period. (2) Composed most likely between A.D. 70 and 100, Acts comes from an early Christian community that is seeking to avoid the extremes of claiming either Paul or the Twelve as the church's sole legitimate guide(s). To recognize Acts as an expression of normative early catholicism enables one to see that apostolic Christianity in the post-apostolic period can be found in a church with a structured polity and summaries of faith alongside, but still under, the authoritative written word. (3) We cannot rely on Lukan authorship or the use of early sources as guarantees for the historical accuracy of Acts. The best methods of getting at the traditions behind the redaction are discounting the specific tendencies of the final redaction and comparing the data in Acts with that in Paul's letters, the Gospels, Jewish sources, and pagan materials. While Acts is not a historical document in the modern sense of the term, it has behind it much historical tradition.—D.J.H.

1002. M. O. TOLBERT, "Contemporary Issues in the Book of Acts," *RevExp* 71 (4, '74) 521-531.

Reflections on the contemporary relevance of seven major issues in Acts: the role of the church in salvation history, the church as the eschatological com-



munity, the presence of the Spirit in the church, the spiritual person, the basis for inclusion in the church, the sovereignty of God and the life of the church, and the importance of people.—D.J.H.

1003. A. A. TRITES, "The Importance of Legal Scenes and Language in the Book of Acts," *NovTest* 16 (4, '74) 278-284.

The prominence of legal scenes in Acts is nowhere more obvious than in the five trial scenes of Paul (22:30—23:10; 24:1-23; 24:24-25; 25:6-12; 26:1-32). Also, the various types of courtroom speeches (those of accusers, defendants, and judges) are well represented in Acts. Under such circumstances, it is not surprising that legal words are naturally called into use; indeed, there is a wealth of legal terminology in Acts referring literally to actual courts of law and courtroom procedure. By means of law-court scenes and legal language, Luke draws attention to the fact that the claims of Christ are being debated. An important part of his task is to demonstrate these claims "by many convincing proofs" (1:3) in such a way as to bear witness to Christ.—D.J.H.

Acts, cf. § 19-977.

1004. W. L. BLEVINS, "The Early Church: Acts 1-5," *RevExp* 71 (4, '74) 463-474.

Both fact (historical event) and faith (theological interpretation) must be kept in proper perspective if one is to understand what Acts 1—5 is all about. (1) In its constituency, social orientation, theology, and religious practice the early church wore a Jewish face. But in its identification of Jesus as the Messiah and its belief in itself as the new Israel it differed from 1st-century-A.D. Judaism. (2) Luke selected particular data regarding the early church and interpreted those data to show that the evolution of the universal gospel was consistent with and the natural fruition of the origins of the church. This theological concern is especially evident in Acts 1—5 with its interest in universal witness, the reversal of Babel, the common meal, and persecution.—D.J.H.

- 1005r. [Acts 1:9-11] G. LOHFINK, *Die Himmelfahrt Jesu* [cf. *NTA* 16, p. 122; § 17-584r].

F. HAHN, "Die Himmelfahrt Jesu. Ein Gespräch mit Gerhard Lohfink," *Biblica* 55 (3, '74) 418-426.—Detailed summary. The author has carried out his task with a mastery of the historical-critical method and has written a book that must rank with the best exegetical studies of recent years. But some questions remain. Might there have been a greater variety of pre-Lukan resurrection-exaltation traditions than Lohfink perceives? Are there non-Lukan elements embedded within Luke's redaction? Do the cloud-motif and the angel scene point to a pre-Lukan ascension story behind Acts 1:9-11 and (in part) Lk 24:50-53? Is the view that the ascension story rests on Luke's misinterpretation of kerygmatic formulas like Acts 2:32-35 and 5:30-32 the only explanation? Is there not more of a traditional background than is allowed for here, even if this is not a historically verifiable event? —D.J.H.

1006. [Acts 2:1-13] C. G. WILLIAMS, "Glossolalia as a religious phenomenon: 'Tongues' at Corinth and Pentecost," *Religion* 5 (1, '75) 16-32.

The Lukan account of tongues at Pentecost (*lalein heterais glōssais*—"to speak in other tongues," Acts 2:4) may well refer to a phenomenon identical with the Corinthian experience described by Paul (*lalein glōssais*—"to speak in tongues," 1 Cor 12:30; 14:5, 6, 18, 23, 27, 40). There are no compelling reasons for abandoning the widely held view that the Corinthian phenomenon is unintelligible glossolalia, which in this particular case was attended by excessive and uncontrolled behavior. But the experience at Pentecost (Acts 2:1-13) is also best seen as an eruption of glossolalia. In modern settings, claims of xenoglossia involve some known words interspersed throughout unintelligible glossolalic utterances, the interpretation of these words by someone other than the speaker, and a concern for the meaning of the whole glossolalic event. In the event described by Luke, some of the glossolalic utterances may have called to mind words from the hearers' languages or dialects. The magical papyri of the 2nd and 3rd centuries with their jumble of incoherent ejaculations mixed up with native and foreign titles of deities furnish a written analogy.—D.J.H.

Acts 2:34-35, cf. § 19-1141.

Acts 3:12-26, cf. § 19-978.

1007. J. B. POLHILL, "The Hellenist Breakthrough: Acts 6-12," *RevExp* 71 (4, '74) 475-486.

Taking up the theme from Acts 1:8 (witnesses "in all Judea and Samaria"), Acts 6—12 shows Christianity breaking out from the bounds of its Jewish heritage and beginning the mission to the wider world. The Hellenists are central figures in these transitional chapters. The main part of the article illustrates how the episodes in these chapters portray Christianity's movement beyond the confines of Judaism.—D.J.H.

1008. J. KODELL, "'The Word of God grew'. The Ecclesial Tendency of *Logos* in Acts 6,7; 12,24; 19,20," *Biblica* 55 (4, '74) 505-519.

The verbs *auxanein* and *plēthynein* are almost always used in the LXX in connection with the promise of the growth and expansion of the covenant people of God. Thus the coupling of *ēuxanen* (and *eplēthyneto*) with the subject *ho logos* in the redactional summaries in Acts 6:7, 12:24; 19:20 implies that *logos* here means more than the usual "Christian message" and that somehow the meaning "community" or "people of God" is involved. It is consequent on both the ecclesial nature of salvation and the preaching mission in Luke's Christianity that acceptance of the word is acceptance of the community. His description of the growth of the word of God is the result of reflection on the parable of the sower (Lk 8:5-8). But while the context of growth in the parable is individual and personal, the context in the summaries is external and communitarian: The church is growing numerically. Luke sees the word so bound up with community life and witness that he can say "the word of God grew" when the church adds new members.—D.J.H.



1009. [Acts 7:1-53] V. RAVANELLI, "La testimonianza di Stefano su Gesù Cristo," *StudBibFrancLibAnn* 24 ('74) 121-141.

The speech attributed to Stephen in Acts 7:1-53 and inserted into the account of his trial and death, along with the words that Luke records him as saying just before his death, forms the basis of what may be called the witness of the early church as it crystallized around the name of Stephen. The discourse, rather than speaking openly of Jesus, uses both Joseph and Moses as types of the just one. Joseph handed over out of jealousy, delivered from all his afflictions because "God was with him" (Acts 7:9; cf. 10:38), provides safety for his brethren. Moses, the rejected "leader and redeemer," "powerful in word and work" (cf. Lk 24:19), and sent by God to free his people, performed "signs and wonders" and built a place of meeting according to a heavenly model, while predicting that God would raise up another prophet like himself. Finally, after using the LXX version of Amos 5:25-27 to accuse the forefathers of idolatry, Stephen bears witness openly to Jesus as the Son of Man and the Lord, as he gives up his life.—F.M.

1010. [Acts 7:48-52] T. C. G. THORNTON, "Stephen's Use of Isaiah LXVI. 1," *JournTheolStud* 25 (2, '74) 432-434.

A fragment of Aramaic midrash, found both in a marginal note in the Codex Reuchlinianus (which contains *Targum Jonathan*) and on folio 616 of Codex Vaticanus Ebr. Urbin. I (recently edited by P. Grelot in *RevBib* 79 [1972] 511-527) may well shed light on the use of Isa 66:1 in Acts 7:48-52. The interpretation in the Aramaic texts regards Isa 66:1 as the prophecy of the Temple's destruction immediately preceding Isaiah's martyrdom at the hands of Manasseh and as a warning to the people of Israel that they should not feel confident of their safety just because they have the Temple in their midst. If we suppose that such an interpretation is taken for granted in Acts 7, then the transition from the tabernacle and the Temple (7:44-50) to the persecution of the prophets (7:52) is smooth rather than abrupt. Furthermore, what Stephen says about the Temple would have a connection with the charge made in Acts 6:14 that he claimed that Jesus would destroy the Temple. Even though an early date for this midrash on Isa 66:1 cannot be proved, its existence later on reminds us that the passage may well have had different associations for Jews in NT times from those it has for most readers today.—D.J.H.

1011. D. GILL, "The Structure of Acts 9," *Biblica* 55 (4, '74) 546-548.

Acts 9 has Paul's trip to Jerusalem occur immediately after his escape from Damascus, even though Paul in Gal 1:17-18 insists that it did not happen this way. Furthermore, within Acts 9 the Damascus (vv. 13-25) and the Jerusalem (vv. 26-30) accounts are strictly parallel in structure. Not only does this arrangement serve to legitimize Paul's mission and to emphasize the suddenness (and hence miraculousness) of his conversion, but also the Jerusalem episode presents a second acting out of the theme of preaching and persecution that Paul has placed as a heading over the whole chapter.—D.J.H.

Acts 12:24, cf. § 19-1008.

1012. R. A. CULPEPPER, "Paul's Mission to the Gentile World: Acts 13-19," *Rev Exp* 71 (4, '74) 487-497.

Focusing on the tensions between the Jews and the Gentiles as recipients of the gospel, Acts 13—19 brings into relief Luke's primary interest: proclaiming to Gentile churches how the Gentiles had come to receive salvation. This overarching purpose was important theologically because Acts maintained the connection between Gentile Christianity and Judaism, politically because it defended Christianity as a legal religion, and ecclesiastically because it promoted the unity of the various branches and centers of Christianity. The main part of the article traces Luke's theme of the spread of Christianity to the Gentiles in Acts 13—19.—D.J.H.

1013. R. P. GORDON, "Targumic Parallels to Acts XIII 18 and Didache XIV 3," *NovTest* 16 (4, '74) 285-289.

(1) The term *etropophorēsen* in Acts 13:18 is most likely an allusion to the Septuagint of Deut 1:31, but it may also reflect the Targumic expression *šwpyq šwrk'* ("supply the need") found in *Targum Onkelos* of Deut 2:7 and 32:10 and *Targum Jonathan* of Hos 13:5 and Zech 9:11. Since there is evidence of a conflation of Septuagintal and Targumic readings in Acts 13:22, the corroborative influence of a standard Targumic expression in 13:18 is at least worthy of consideration. (2) Both *Targum Jonathan* and *Didache* 14.3 have adapted Mal 1:11 to suit their own particular doctrinal needs, but they converge in interpreting "incense" and "pure offering" as spiritual sacrifices or prayers. In the one case the development came as a result of the destruction of the Second Temple, in the other as the necessary concomitant of the doctrine of the sacrifice offered "once and for all."—D.J.H.

Acts 13:29, cf. § 19-910r.

1014. Y. REDALIÉ, "Conversion ou libération? Notes sur Actes 16, 11-40," *Bulletin du Centre Protestant d'Études* [Geneva] 26 (7, '74) 7-17.

Luke describes the proclamation of the gospel geographically, "toward Jerusalem" in the Gospel and "from Jerusalem to Rome" in Acts. The history thus narrated is concretized in a definite itinerary at the heart of the Greco-Roman world. In the first episode (Acts 16:11-15) the itinerary leads to Troas, Samothrace, Neapolis, and Philippi; then within the city, a place of prayer, the home of Lydia. The second episode (16:16-18, 19-24) has its locus in a "place of prayer." The third episode is in prison (v. 28); the fourth (v. 36), out of prison. The episodes set up an opposition between the "city" and the "home." Such topographic distribution, though only here in Acts, is found in Lk 10:1-16. The "city" is the locus of proclamation (Lk 4:43; 8:1-4, 34, 39, etc.) The *oikos* is more a social locus, the place of baptism, catechism, and sharing. The actors in the series of movements in Acts are the masters and magistrates, the slaves and prisoners, Lydia and the jailer, Paul and Silas. The action is to set free and heal, to convert and baptize, and to make oneself known. Messianic proclamation is thus lived out in a determined space. "Going out" is a going out from oppression, prison, illness. All space now becomes the kingdom. The question today is whether



we dare open the house and be converted to the city where liberation takes place.  
—S.B.M.

Acts 19:20, cf. § 19-1008.

1015. H. S. SONGER, "Paul's Mission to Jerusalem: Acts 20-28," *RevExp* 71 (4, '74) 499-510.

While Luke's presentation of Paul's pilgrimage to Rome in Acts 20—28 can be outlined in several ways, a scheme featuring the major stages in Paul's journey seems most appropriate to Luke's purpose: journey to Jerusalem (20:1—21:16), experiences in Jerusalem (21:17—23:30), imprisonment in Caesarea (23:31—26:32), journey to Rome (27:1—28:14), and ministry in Rome (28:15-31).  
—D.J.H.

1016. [Acts 27:18-19] D. J. CLARK, "What Went Overboard First?" *BibTrans* 26 (1, '75) 144-146.

An accurate rendering of Acts 27:18-19 would be: "The violent storm continued, so on the next day, they tried to hoist the ship's heavy equipment overboard; on the third day, by manhandling it, they finally succeeded." Such a rendering gives more point to the contrast of tense between *epoionto* in v. 18 and *erripsan* in v. 19, avoids making a statement about the cargo that is not only unsupported by the Greek text but also at variance with v. 38, supplies a new force to the otherwise pleonastic *autocheires*, suggests a motivation for the variant *erripsamen*, takes account of the probable fittings of the ship, and meets the economic and practical necessities of the situation.—D.J.H.

## EPISTLES—REVELATION

### Paul

1017. A. CHARBEL, "O Conceito e o Tema da Conversão em São Paulo," *Revist CultBib* 11 (3-4, '74) 103-111.

A brief review of the vocabulary of "conversion" (especially *epistrephein* and *metanoein*) is followed by an examination of its use within the context of the Pauline epistles. Then a discussion of Paul's personal experience of conversion and his apostolic labors for the conversion of the Gentiles leads to a consideration of the context of faith through which conversion receives its dynamism to live, suffer, and die with Christ.—S.B.M.

1018. S. DOCKX, "Chronologie paulinienne de l'année de la grande collecte," *Rev Bib* 81 (2, '74) 183-195.

The "year of the great collection" in Paul's ministry is sketched in 1 Cor 16:1-9; Rom 15:23-29; and Acts 19:21-22. Among the major events are the following. (1) From the Jewish New Year in A.D. 53 to Passover in 54: the Corinthians' letter to Paul (1 Cor 7:1), the writing of 1 Cor 8:1—15:58, the arrival of Chloe's people at Ephesus (1 Cor 1:11), the dispatching of Timothy (1 Cor 4:17) and the composition of 1 Cor 1:1—6:30, Timothy's arrival in Corinth and the Corinthian leaders' arrival in Ephesus (1 Cor 16:17), and the completion and sending of 1 Cor. (2) From Passover to Pentecost: the departure of the Corinthian

leaders, Timothy's return, Paul's decision to cancel his visit to Corinth (2 Cor 2:1), the letter written "out of much affliction" (2 Cor 2:4), and the sending of Titus to Corinth with the letter. (3) From Pentecost to the New Year in 54: Paul's stay in Asia (Acts 19:22) and departure for Troas, the letter to the Galatians, the severe letter to the Corinthians (2 Cor 10—13), the departure for Macedonia (2 Cor 2:13), the arrival of Timothy with good news, and the composition of 2 Cor 1:1—7:16; 13:11-14 to supersede 2 Cor 10—13. (4) From the New Year in 54 to the winter of 54-55: the composition of 2 Cor 9:1-15, the addition of this and 2 Cor 8 to the new letter to the Corinthians, the sending of the whole new letter, Paul's departure from Philippi to Corinth to collect the proceeds of the collection, and his winter at Corinth (1 Cor 16:5-6), where he composed Romans.—D.J.H.

1019. A. FEUILLET, "La dignité et le rôle de la femme d'après quelques textes pauliniens: comparaison avec l'Ancien Testament," *NTStud* 21 (2, '75) 157-191.

Though Paul has often been accused of an antifeminist stance and been vindicated by appeal to several texts, some troublesome texts remain and deserve analysis here. (1) In 1 Cor 11:7, "woman is the glory of man," *doxa* cannot mean "reflection." It must be taken in the subjective sense of that which gives glory to someone, and against the background of Gen 2:18-25 the verse asserts that woman precisely as distinct from man is the source of honor and pride for him [cf. § 19-1035]. (2) The embarrassment of 1 Cor 14:33b-35 cannot be dissipated by excising the passage as inauthentic. In 1 Cor 11 Paul allows that women may prophesy, but here they are forbidden to instruct publicly. The background again is Gen 2:18-25, not 3:16, and the issue is a distinction of functions without any implication of lesser dignity for the woman. (3) Eph 5, in its alternation of the images of marriage (vv. 22-24), engagement (25-27), and marriage again (28-32), also appeals to Gen 2:18-25, where Yahweh presents a bride to Adam. The emphasis is on the close union of love and not on any servile subjection, a love that is perennially that of the engaged. (4) The OT itself makes use of the Yahwistic creation story in the prophetic imagery of the marriage of Yahweh and Israel. Hosea and the Song of Solomon not only illustrate this influence but even argue against the dominance of Gen 3:16. These works illustrate Paul's background, and indeed Eph 5:27 may refer to Song 4:7.

Both in his preaching and in his actions Jesus appears in the Gospels as a champion of the dignity of woman, unaffected by the prejudices of his own culture. The passages analyzed show that there is no opposition between Paul and Jesus over this issue.—G.W.M.

1020. K. HAACKER, "Die Berufung des Verfolgers und die Rechtfertigung des Gottlosen. Erwägungen zum Zusammenhang zwischen Biographie und Theologie des Apostels Paulus," *TheolBeitr* 6 (1, '75) 1-19.

Frequently modern scholars explain much of Paul's theology from his background—Judaism, Hellenism, history of religions, or contemporary history. A better approach begins with the biographical statements as expressed by Paul (1 Cor 15:9; Gal 1:13; Phil 3:6) or others (e.g. Acts 7:58; 9:5, etc.). These



words bring out clearly how he differs from Judaism and from the world in which he lived and preached. A central point in this study is the discontinuity between his stance and that of the persons and society about him. Born a Pharisee of Pharisee parents, the apostle was noted for his religious zeal, which impelled him to persecute the emerging Christian faith. Undoubtedly the Damascus experience was a basic influence for his new life, and his teaching on justification by faith, a complete reversal of his earlier Jewish belief, put faith in the place formerly accorded to the Mosaic Law. Furthermore, the teaching on justification controlled his ethical outlook, e.g. love of the neighbor (Rom 13:9-10; Gal 5:14); his exhortation to obey rulers, which in that day implied a warning that they should not rebel against Rome (Rom 13:1-7); and his defense of a healthy pluralism (Rom 15:7).—J.J.C.

1021. W. MAGASS, "Eine Semiotik des apostolischen Marktverhaltens," *LingBib* 33 ('74) 14-33.

The marketplace is the place of cheating, telling the truth, and mockery. These items are semantic markers of the meaning of apostolic behavior; they are to be found in the Pauline letters as allusions to aspects of classical rhetoric. In his behavior as an apostle, Paul is dependent on those characteristics of men speaking in the marketplace that constitute the semiotics of apostleship.—E.G.

1022. E. OSBORN, "Spirit and Charisma," *Colloquium* 7 (1, '74) 30-41.

According to Rom 8, life in the Spirit is life in Christ, the life of a son, life in hope, and life in "the God for us." In 1 Cor 12 the ideas of service, the one body in Christ, variety, divine sovereignty, and judgment and hope are stressed with respect to the charisms. Various Pauline texts make clear the principles governing the relationship of the members of the body: to each his own (e.g. Rom 12:3), for one another (1 Cor 12:25), and submission to one another in the fear of Christ (Eph 5:21). Paul's own effort in 1 Cor 12—14 to subordinate speaking in tongues to the interests of the gospel illustrates how these principles are to be applied.—D.J.H.

1023. H. PARUZEL, "La nuntempa kritiko pri la Epistoloj de Apostolo Paŭlo," *BibRevuo* 10 (4, '74) 197-229.

A discussion of the present state of criticism of the Pauline epistles: their authenticity in Protestant and Catholic exegesis, the genesis of the Pauline corpus, the 2nd-century witness to the epistles, Ephesians (language and style, world-view, relation to Colossians), the Pastorals, and Hebrews.—S.B.M.

1024. E. PAX, "Versuch über Paulus," *StudBibFrancLibAnn* 24 ('74) 359-378.

The fact that Western Christianity honors Paul with greater liturgical solemnity than Eastern Christianity indicates two different approaches to the understanding of Paul the man. To understand him correctly, one must have a comprehensive overview of some aspects of his personality and life, including his Jewish roots, his vocation and conversion, and his views on the future of Israel. To understand Paul, one must see him as a man who passionately desires to share with all men his living knowledge of God in Christ Jesus.—F.M.

1025. T. C. G. THORNTON, "St. Paul's Missionary Intentions in Spain," *Exp Times* 86 (4, '75) 120.

When Paul envisaged a missionary journey to Spain (Rom 15:24, 28), he was probably thinking of a new kind of missionary venture, a venture among people virtually untouched by any Jewish influences, and with Latin as the language of communication and worship. If he ever did arrive in Spain, this combination of factors may have made his visit less rewarding and therefore less memorable and well attested than his visits elsewhere.—D.J.H.

Paul, cf. §§ 19-871, 1034, 1062, 1076, 1083, 1085.

### *Romans, 1—2 Corinthians*

1026r. E. KÄSEMANN, *An die Römer* [cf. *NTA* 18, p. 249; §§ 19-652r—653r].

D. J. HARRINGTON, *Biblica* 55 (4, '74) 583-587.—Our generation of NT scholars is fortunate in having this commentary from one who is both a perceptive exegete and a creative NT theologian. Its bibliographical coverage makes it a repository for the scholarship of the past, and its focus on what Paul meant theologically helps us grasp better the significance of K's previous research in NT theology. The general outline proposed, with its emphasis on the doctrine of justification, is helpful and basically convincing, though the meaning of "the righteousness of God as the righteousness of faith" in 3:21—4:25 is not entirely clear, and the description of the sub-sections 5:1-21 and 6:1-23 as "freedom from the power of death" and "freedom from the power of sin" respectively implies a sharper division of content than the text allows. The attention paid to structural and literary-critical matters comes as a pleasant surprise. But the history-of-religions parallels are seldom cited with full context or with much critical discussion about dependence or influence. Neither the apocalyptic background of Paul's thought nor his running controversy with the "enthusiasts" is ever adequately grounded in a concrete historical situation. Moreover, little is said about the history of the church at Rome or the particular situation that Paul is dealing with in his letter. Perhaps K will add a discussion of these matters in an introduction to a future edition.—D.J.H. (Author.)

1027r. ———, *Idem*.

W. G. KÜMMEL, "Die Botschaft des Römerbriefs," *TheolLitZeit* 99 (7, '74) 481-488.—A discussion of Käsemann's literary and exegetical judgments made in the course of the commentary. What distinguishes Käsemann from other interpreters of Paul is his strict adherence to the doctrine of justification as the central message of Romans. The bibliographical coverage is amazingly comprehensive, and the commentary itself is both an extraordinary intellectual achievement and a real advance in our understanding of Romans. Some disagreements regarding the interpretation of specific texts are presented, and twenty-one additional bibliographic items are listed.—D.J.H.

1028r. ———, *Idem*.

M. MÜLLER, "Guds retfærdighed. Ernst Käsemanns kommentar til Romerbrevet" [God's Righteousness. Ernst Käsemann's Commentary on Romans],



*DanskTeolTids* 37 (3, '74) 217-223.—Although Romans has hardly lacked scholarly attention, this commentary has been long awaited because it is at the same time critically defensible (unlike K. Barth's) and theologically sensitive (unlike O. Michel's). Käsemann wants to understand Paul from his own pre-suppositions; to make clear what Paul intended theologically is his main task. The thoroughgoing and conscious hermeneutical point of departure is the Lutheran doctrine of justification. Despite his connection with the Bultmann school, K sees the background of Paul's thought in apocalyptic, particularly in the eschatologically oriented understanding of the world as a battleground. Here the perception of God's righteousness is decisive. To capture its character does not involve a conflict about words; it is neither a quality of God (subjective genitive) nor forensic (*genitivus auctoris*). Käsemann understands this expression from the point of view of apocalyptic thought concerning realms of power. Bultmann's view of Paul's theology as anthropology is exchanged for the perspective of apocalyptic power. The bulk of the article is a summary of the major sections of the commentary, following K's own division of the epistle.—J.S.H.

1029. K. ROMANIUK, "Autentyczność i jedność literacka listu św. Pawła do Rzymian (L'authenticité et l'unité littéraire de la lettre de Saint Paul aux Romains)," *StudTheolVars* 12 (1, '74) 31-44.

Rom 1:1—16:24 is the primitive text of the epistle to the Romans. There is good reason, however, to believe that the final doxology (16:25-27) is not derived immediately from the hand of Paul.—J.P.

Rom 1—2, cf. § 19-1084.

1030. N. H. YOUNG, "Did St. Paul Compose Romans iii:24f.?" *AusBibRev* 22 ('74) 23-32.

Despite its wide acceptance, in Germany especially, the hypothesis of R. Bultmann and E. Käsemann that Rom 3:24-25 contains a non-Pauline fragment is invalid. The actual number of *hapax legomena* in the passage has been exaggerated by the formulary hypothesis. Furthermore, the terms *hilastērion* and *paresis* are rare in any context. In Rom 3:24-25 Paul has come to the zenith of his soteriological exposition and is straining language; in such circumstances *hapax legomena* are to be expected. The formula theory leaves *dikaïoumenoi* and *dia pisteōs* just as awkward as they are for those who take vv. 24-25 as original with Paul. The argument from style, namely the genitival and prepositional frequency, is particularly dubious. Since the arguments for isolating the passage as a non-Pauline formula are so weak, it seems preferable to view Rom 3:24-25 as providing genuine insight into Paul's own peculiar thought.—D.J.H.

1031. J. I. VICENTINI, "Una afirmación paradójica: 'Ya está todo hecho; pero queda todo per hacer.' Comentario a Romanos 6," *RevistBíb* 36 (4, '74) 289-298.

Paul's reflections in Rom 6 are today, as they were in his time, the resolution of the dilemma between the pessimism of "there is nothing to be done" and the optimism of "everything has already been done." This article notes the significance of "to be baptized" throughout Rom 6 and then proceeds with an exposition of

the many images that Paul uses to express our solidarity with Christ, our death to sin, and our life in Christ. There is always the obligation to live a just life in one's daily conduct. Hence, though baptism brings liberation, Paul still exhorts the Christian to a slavery to righteousness. The radical difference between this liberty and this slavery is that man alone is the author of sin, while man's good deeds are the fruit of the action of grace and his cooperation.—S.B.M.

1032. N. HYLDAHL, "*kai houtōs* i Rom 11,26. Note til Kresten Drejergaards fortolkning" [*kai houtōs* in Rom 11:26. A Note on Kresten Drejergaard's Interpretation], *DanskTeolTids* 37 (3, '74) 231-234.

K. Drejergaard [§ 18-563] favors U. Luz's atemporal understanding of *kai houtōs* in Rom 11:26. But, on the basis of several factors, including the parallels in *Testament of Levi* 19.4; *Testament of Judah* 13.4; *Testament of Benjamin* 2.5; 3.7, there is no doubt that *kai houtōs* here, as also in 1 Thes 4:17; 1 Cor 11:28; 14:25, has a temporal meaning. In all these references the expression ought to be translated "and then." Drejergaard is correct, however, on two points: (1) Israel's salvation is linked with the Gentiles' salvation. Only when the fullness of the Gentiles has come in will all Israel be saved. (2) This assertion is not to comfort the Jews but to warn the Gentiles against pride, since Christianity is not coextensive with Gentile Christianity. Thus Rome's Gentile Christian help for Paul's proposed journey to Spain is indispensable.—J.S.H.

Rom 15:22-29, cf. § 19-1025.

1—2 Cor, cf. § 19-1154.

1033. K. SCHREINER, "Zur biblischen Legitimation des Adels. Auslegungsgeschichtliche Studien zu 1. Kor. 1, 26-29," *ZeitKirchGesch* 85 (3, '74) 317-357.

A summary of differing interpretations of 1 Cor 1:26-29 from the early patristic period (beginning with Irenaeus) through the Middle Ages and into the modern era with its concern for political liberation discloses in effect frequent shifts of emphasis caused by changing social preoccupations. In reminding the Corinthians of their simple origins, Paul was intending to describe a community ideal and to challenge the prevailing notion that slaves were sheer nothings (*ta mē onta*). According to Paul's understanding of the Christ-event, being a servant or slave had a new interior dignity.—M.A.F.

1 Cor 4:6, cf. § 19-876.

1034. W. O. WALKER, JR., "1 Corinthians 11:2-16 and Paul's Views Regarding Women," *JournBibLit* 94 (1, '75) 94-110.

Those passages traditionally attributed to Paul that appear to favor female subordination (1 Tim 2:8-15; Tit 2:3-5; Eph 5:22-33; Col 3:18-19) are now widely regarded as non-Pauline, and even 1 Cor 14:33b-36 is viewed by many as a post-Pauline gloss. Other passages, like 1 Cor 7, are being interpreted increasingly in light of Gal 3:28 rather than from these pseudo-Pauline texts. 1 Cor 11:2-16 remains, however, and the recent attempt of R. Scroggs [§ 17-600; cf. § 19-645] to interpret Paul's position with respect to male supremacy in the church



is strained by his confessed inability to deal satisfactorily with this passage "in its present form." The last phrase is the key; 1 Cor 11:2-16 is not now in its original form. The entire passage is an interpolation, consisting of three originally separate pericopes (A: vv. 3, 8-9, 11-12; B: vv. 4-7, 10, 13, 16; C: vv. 14-15), none of which is authentic. These three pericopes do not agree with what Paul says in those writings usually affirmed to be genuine, and both the language and the content of the interpolation are closer to the deutero-Pauline literature than to the authentically Pauline. Paul's full thinking on this range of social questions is not entirely clear even after removing this interpolation, and there is still no reason to see him as challenging social norms except where they conflicted with Christian belief or morality. It is clear, however, as Scroggs has suggested, that a later generation "thought it necessary to compose and attribute to Paul a number of statements which severely restrict the equality and freedom for women in the church which Paul's own statements imply."—J.W.D.

1035. A. FEUILLET, "L'homme 'gloire de Dieu' et la femme 'gloire de l'homme' (*I Cor.*, XI, 7b)," *RevBib* 81 (2, '74) 161-182. [Cf. § 19-1019.]

The understanding of *doxa* in 1 Cor 11:7b as "reflection" is not justified by any decisive exegetical argument and is not attested in profane or biblical Greek. J. Moffatt's interpretation in *The First Epistle of Paul to the Corinthians* (1951) of *doxa* as "supremacy" ("woman represents the supremacy of man") does not pay sufficient attention to the context of the verse (especially 1 Cor 11:10) and contradicts the usual meaning of *exousia*, which designates authority or supremacy exercised by someone having power (and not the subject). "Honor" (*honneur*, *Ehre*) in its subjective sense, which is often the meaning of Hebrew *kābôd* and Greek *doxa*, suits the usage of *doxa* in 1 Cor 11:7b quite well. The phrase "woman is the honor of man" is an abstract formulation of the message given concretely in Gen 2:18-25 regarding the dignity of woman and the irreplaceable richness that she brings to man. Too often exegetes make the mistake of interpreting the verse in the light of Gen 1:26-27. In both 1 Cor 11:7b and Gen 2:18-25 woman is defined in relation to man: As the equal of man she is an image of God, and at the same time she is the glory and pride of man.—D.J.H.

1 Cor 11:7, cf. § 19-1019.

1 Cor 11:25, cf. § 19-976.

1 Cor 12:30, cf. § 19-1006.

1036. M. MIGUENS, "1 Cor 13:8-13 Reconsidered," *CathBibQuart* 37 (1, '75) 76-97.

An examination of the style and vocabulary of 1 Cor 13:8-13 shows that this section comes from Paul and that it has close links with chaps. 12—14 and with the whole of 1 Cor. When Paul refers to seeing face to face in 1 Cor 13:12, he speaks not about a vision of God directly and immediately but about an understanding of the Christian faith or mysteries (13:2) "then," which will certainly be much clearer and more manifest than the seeing possible "now." Understanding "then" will be "face to face," whereas understanding "now" is enigmatic. The pairs (partial-total, child-man, now-then) mark two different stages of the process

that takes place in individual Christians during this life. The gifts of tongues, gnosis, and prophecy belong to the "now" and will be rendered inoperative when Christian life attains that fullness where only *agapē* is the driving force in the development toward full manhood in Christ (cf. Eph 4:13; Col 1:28). The superiority of the *agapē* about which Paul speaks is practical: *agapē* drives faith itself (and hope) into proper deeds.—D.J.H.

1 Cor 14, cf. § 19-1006.

1 Cor 14:33-35, cf. § 19-1019.

1037. T. G. BUCHER, "Die logische Argumentation in 1. Korinther 15,12-20," *Biblica* 55 (4, '74) 465-486.

The logical force of 1 Cor 15:12-20 is this: (1) If there is no resurrection of the dead, then Christ also has not been raised (vv. 13-19). (2) But in fact Christ has been raised (v. 20). (3) Therefore, by *modus tollens*, there is also a resurrection of the dead. Paul's argumentation in the text is logically irreproachable. The description of it as an *argumentum ad hominem* ought to be avoided. When exegetes have tried to determine the logical laws underlying Paul's argument, they have usually sought to bring his train of thought into the syllogistic logic of Aristotle and have not understood that Paul argues here with Stoic-Megarian logic. An inadequate view of logical relationships has led some exegetes into inferences that have as their consequence confusions between cause and effect or even contradictions. At any rate, Paul should not be reproached for losing sight of the whole because he puts forth some precise statements any more than he should be suspected of being a positivist because he argues with correct logic.—D.J.H.

1038r. C. K. BARRETT, *A Commentary on the Second Epistle to the Corinthians* [cf. *NTA* 18, p. 389].

J. L. HOULDEN, *JournTheolStud* 25 (2, '74) 496-498.—In a masterpiece of close, thorough, and lucid exegesis, B has done his utmost to make sense of his text as it stands, concluding that 2 Cor comprises two successive letters, chaps. 1—9 and 10—13. But more attention to the transmission and collection of the Pauline works might well have reduced the pressure to find unity in the present shape of these writings. Further, on B's reconstruction the "severe letter" has disappeared without a trace, despite the reproduction in chaps. 10—13 of the sort of message it must have contained. Here one must decide whether it is proper to use the references to Titus as a means of ordering the material, as B has done. The conception of a mission to Gentile converts that aimed to judaize them but did not demand circumcision or sabbath observance is not convincing. What can the propaganda of such a movement have been except a discrediting of Paul, a political rather than a theological operation? Unless the false apostles were both Hellenizing and gnosticizing (and then how are they "judaizing"?), how did they prove so attractive to the Christians described in 1 Cor? "The discrepancy in this fundamental respect between the two Epistles deserves to be faced more squarely than it is in this commentary," as does the apparent disappearance from 2 Cor of the problems addressed by 1 Cor, "as if Paul's word had been magically effective."—J.W.D.



1039. K. ROMANIUK, "Zagadnienie jedności literackiej 2 Kor (Problème d'unité littéraire de 2 Cor)," *StudTheolVars* 12 (2, '74) 3-13.

Of four texts that seem to interrupt the literary unity of 2 Cor, 6:14—7:1 and 10:1-22 are generally recognized to be original segments of the epistle. Chap. 9 is a separate letter joined to 2 Cor at a later date. Chaps. 10—13 should also be considered original segments of 2 Cor (following W. Marxsen and J. Harrison).—J.P.

2 Cor, cf. § 19-1040.

### *Galatians—Philemon*

1040. J. ECKERT, "Die Verteidigung der apostolischen Autorität im Galaterbrief und im zweiten Korintherbrief. Ein Beitrag zur Kontroverstheologie," *TheolGlaub* 65 (1, '75) 1-19.

The first two chapters of Gal, as is well known, include strong protestations about Paul's authority as apostle. He understood that one presupposition for recognizing the legitimacy of the gospel that he was preaching would be accepting his authority as apostle. Thus the insistence on being an apostle "not from men nor through man." Furthermore, at the Jerusalem council, Paul recognized the authority of James, Cephas, and John ("reputed to be pillars," Gal 2:9), but argued that their authority was relative and limited.

In 2 Cor Paul challenged the criterion proffered by his enthusiast rivals as proof of apostolic authority, namely ecstatic experiences. Rather he authenticated his apostolate on the basis of his sufferings and weaknesses experienced in imitating the crucified Lord (2 Cor 11:23 ff.), his edification of the community (10:8; 12:9), and his missionary undertakings (10:12 ff.).—M.A.F.

- 1041r. F. MUSSNER, *Der Galaterbrief* [cf. *NTA* 18, pp. 392-393].

U. BORSE, *TheolRev* 70 (6, '74) 452-457.—A detailed summary and critique of positions adopted in the commentary. Among the issues raised here are the hypothesis of two visits by Paul to Galatia on the basis of Acts 16:6 and 18:23 (cf. Gal 4:13), the use of transliterated Greek terms (e.g. *Äon*, *Doxa*) in the German translation, the view that Gal 2:1-10 and Acts 15 describe the same event, the significance of the data in Gal for Pauline chronology, and the emphasis on the place of the letter in the modern Jewish-Christian dialogue. On the whole, the commentary is marked by great erudition, careful judgment, and a remarkable power of illustration.—D.J.H.

1042. A. J. HULTGREN, "On Translating and Interpreting Galatians 1.13," *Bib Trans* 26 (1, '75) 146-148.

The Greek adverbial phrase *kath' hyperbolēn* in Gal 1:13 has been translated frequently in the 20th century as though it connoted violence, though there is no lexical basis for doing so. This has come about because of the influence of Acts (e.g. 9:1) in which Paul is portrayed as violent in persecuting the church. But in Paul's own writings (Rom 7:13; 1 Cor 12:31; 2 Cor 1:8; 4:17) *kath' hyperbolēn* has the connotation "to an extraordinary degree, beyond measure, utterly" or "in the extreme." Whether one uses "to the utmost" or some similar rendering in Gal 1:13, the phrase should be translated and interpreted so that it expresses

Paul's intensity of zeal (not his alleged intensity of violence) in persecution.—D.J.H.

1043r. K. M. FISCHER, *Tendenz und Absicht des Epheserbriefes* [cf. *NTA* 18, p. 247].

F. MUSSNER, *BibZeit* 19 (1, '75) 125-128.—According to F, the author of Ephesians wanted to strengthen the unity of the church by maintaining the charismatic structures of the Pauline communities, by revitalizing Jewish Christianity in the face of the growing impact of Gentile Christianity, and by emphasizing the unity of the church over against the isolated local communities. Since Christology (and not an official hierarchy) is the principle of unity, the letter cannot be described as "early catholic." The material in F's book might have been structured more effectively. In the discussion of the *kephalē-sōma* concept, more attention should have been accorded to those texts (from Curtius, Plutarch, etc.) in which a political figure plays the role of the head. It is striking how little the Qumran texts have been considered. The structural parallels drawn between Eph 5:22-33 and the myth of the fall and redemption of Sophia are not convincing. Finally, the acceptance of Paul's doctrine of justification and the peculiar eschatology of Eph are important for understanding the letter. On the whole, however, F has written an unusually stimulating and original work.—D.J.H.

1044. F. CUCCHI, "'Propositum voluntatis suae' (Ef. 1, 5). Il disegno divino o 'Mysterium Christi' nella dottrina apostolica," *EuntDoc* 26 (2, '73) 382-397.

The purpose of God's eternal decree was that all creatures might attain their destined end in and through Christ (1 Tim 3:16). Consequently the God-Man, Christ Jesus, and his relation to all created beings constitute the mystery hidden from past ages (Col 1:25-28) but described in all its fullness by Paul (Phil 2:6-11).—J.J.C.

Eph 5:21—6:9, cf. § 19-1083.

Eph 5:22-33, cf. § 19-1019.

1045. D. SCHNEIDER, "Colossians 1:15-16 and the Philippine Spirit World," *SEA JournTheol* 15 (2, '74) 91-101.

Like other Jews of his time, Paul believed in more than one heaven and in myriads of angels inhabiting the heavens. For him the heavens were spiritual arenas where God, men, and spirits actively encounter one another. In Col 1:15-16 *aorata* coupled with *en tois ouranois* seems to suggest that Paul has spirits in mind, though *epi tēs gēs* could imply a reference to earthly governors. Analysis of the terms reveals that the *archai* and *exousiai* (and perhaps the *thronoi* and *kyriotētes* also) were spirits. For teaching and preaching purposes in the Philippines it is permissible to substitute the names and attributes of those spirits believed to exist in the Philippines for the *archai* and *exousiai* of Col 1:16.—D.J.H.

Col 3:18—4:1, cf. § 19-1083.

1046. B. N. KAYE, "Eschatology and ethics in 1 and 2 Thessalonians," *NovTest* 17 (1, '75) 47-57.

Those passages in the Thessalonian correspondence which stress eschatology (1 Thes 4:13-18; 5:1-11; 2 Thes 2:1-12) do not provide anything to suggest



that either Paul's position or those positions he was discussing implied abandonment of ethical obligations. In fact, the two passages in 1 Thes contain material that heightens and confirms a sense of ethical obligation. The problem of the disorderly (cf. 2 Thes 3:6-13) was not related to false or one-sided eschatological teaching, but was something either encountered or anticipated by Paul when he was first in Thessalonica. It probably had local and perhaps social roots, and it was dealt with in a pragmatic way.—D.J.H.

1047r. W. TRILLING, *Untersuchungen zum zweiten Thessalonicherbrief* [cf. *NTA* 17, p. 254; § 18-599r].

E. BEST, *Biblica* 55 (3, '74) 446-449.—The author constantly argues that certain words, phrases, and concepts are used in 2 Thes in a manner different from their use in 1 Thes and the major Pauline epistles, and in many cases he is correct. But he has not examined the major epistles against one another to determine how often Paul deviates from the "norm" in these matters. J. C. O'Neill in *The Recovery of Paul's Letter to the Galatians* (1972) concludes that large sections of Galatians are non-Pauline for reasons very similar to those that lead T to suspect 2 Thes. Also, T has done nothing to supply a *Sitz im Leben* for 2 Thes in the early church. It is the difficulty of fitting 2 Thes into a particular situation in a later period that compels many scholars to regard it as early and therefore Pauline. Nowhere does T mention how many letters of Paul he assumes the author of 2 Thes to have known. It is a curious fact that of those who have written major commentaries on 2 Thes only C. Masson has rejected Pauline authorship, yet of those who write introductions to the NT or approach the letter from that angle many have rejected it.—D.J.H.

### Hebrews

1048. P. ANDRIESSEN, "La communauté des 'Hébreux' était-elle tombée dans le relâchement?" *NouvRevThéol* 96 (10, '74) 1054-66.

The allegation that the "Hebrews" had fallen into a dangerous state of spiritual decline is usually supported by appeal to 5:11-12. But these verses are contradicted by what follows in 5:14—6:11 and not supported by other paraenetic passages. It is possible, however, to understand them as expressing an unreal situation; *epei* would then have the sense of "otherwise" and the cause of the "difficulty" would properly be what is to be said and not the subjective state of the hearers. One might translate: "On this subject we have a detailed and difficult explanation to make. Otherwise you would have become sluggish of hearing . . . ." Once this is clear, verses such as 6:7-9, 11-12; 12:4, 5, 12, 13 can be read in a new light also. Hebrews is indeed a *logos tēs paraklēseōs*, but not in a sense that implies reproach. The reason for the severe warnings is that the last times have begun, when the responsibility for fidelity is acute.—G.W.M.

1049. J. SWETNAM, "Form and Content in Hebrews 7 - 13," *Biblica* 55 (3, '74) 333-348. [Cf. § 17-1069.]

In the light of the criteria that combine formal elements with questions of content, discussed in the previous article, the following structure is discovered for chaps. 7—13: Part III, exposition of Christ as priest (7:1-28) and his priestly act (8:1—10:18); Part IV, exhortation to love and good works (10:19-39),

corresponding to the exhortations to faith and hope in 3:1—4:13 and 4:14—6:20; Part V, combined exposition and exhortation to faith (11:1—12:2), hope (12:3-29), and charity (13:1-21) in the context of salvation history. This outline is compared in detail with that of A. Vanhoye, where there are many points of agreement, and preferred on the grounds that the criteria used to establish it are more accessible to the reader.—G.W.M.

1050. A. VANHOYE, "Discussions sur la structure de l'Épître aux Hébreux," *Biblica* 55 (3, '74) 349-380.

J. Thurén (*Das Lobopfer der Hebräer*, 1973) has submitted the author's structural analysis of Hebrews (*La structure littéraire de l'épître aux Hébreux*, 1963) to criticism, which is taken up here in detail. Thurén occasionally provokes a refinement or clarification of the scheme, but his rejection of it on the basis of partial soundings rather than a thorough analysis is not adequate. He prefers the outline of R. Gyllenberg [§ 3-674] on the grounds that it better respects the alternation between exposition and exhortation, accounts better for the relationship of 10:19-23 to 3:1, 6 and 4:14-16, and is more satisfying for the thought of the work. These objections are refuted here. The outline established by J. Swetnam [cf. preceding abstract] is also examined critically. The implication that the author's work neglects content is not accurate; what it does is to give priority to literary points. Swetnam does not consistently respect the alternation of exposition and exhortation despite the importance he attributes to it as a basis for structure. The author's scheme is presented here in the form used in his *Le Christ est notre prêtre* (1969). It finds interesting corroboration in a work of M. Dal Medico (*L'auteur de l'épître aux Hébreux*, 1914) that proceeded along quite different lines of content analysis.—G.W.M.

1051. R. WILLIAMSON, "The Eucharist and the Epistle to the Hebrews," *NT.Stud* 21 (2, '75) 300-312.

Whether or not the Eucharist plays a role in Hebrews is still a matter of strong disagreement among interpreters. The passages generally discussed are 2:14; 6:4-5; 9:1-14, 20; 10:19-20; 13:9-11. The arguments used to associate these with the Eucharist are found not to be conclusive. Hebrews shows not just the absence of any Eucharistic faith and practice, but some evidence of opposition to it as an anticipation of the perfect worship of heaven.—G.W.M.

Hebrews, cf. § 19-1086.

Heb 5:11-12, cf. § 19-1048.

### *Catholic Epistles*

1052. N. BROX, "Zur pseudepigraphischen Rahmung des ersten Petrusbriefes," *BibZeit* 19 (1, '75) 78-96.

There are no obvious historical or traditional connections of Peter the apostle with the Asian churches addressed in 1 Pet 1:1 or with the material presented in the letter as a whole. 1 Pet 5:1 ("a witness of the sufferings of Christ") probably refers to suffering in persecution rather than the passion of Jesus. That Silvanus was the writer of this pseudepigraphical letter is highly unlikely, since *dia Silouanou . . . egrapsa* in 5:12 would then contradict the conventions of



pseudepigraphy. The phrase may merely describe Silvanus as the carrier of the letter (cf. Acts 15:22). The connection made with Mark in 5:13 seems to reflect the kind of tradition found in Acts 12:12. Since Peter's name was intended primarily as the guarantee of apostolicity, a writer of the late 1st or early 2nd century could easily have masked his Pauline-colored theology and diction as the composition of Peter. The place name "Babylon," which was a code-word for Rome in Jewish apocalyptic after A.D. 70, and the tradition of Peter's presence at Rome explain why the (Roman?) writer opted for Petrine authorship. The letter also reveals that Peter's name made an impression in the Asian churches.—D.J.H.

1 Pet 2:18—3:7, cf. § 19-1083.

1053. O. S. BROOKS, "I Peter 3:21—The Clue to the Literary Structure of the Epistle," *NovTest* 16 (4, '74) 290-305.

1 Peter is a baptismal sermon standing somewhere between the spontaneous baptismal activity recorded in Acts and the more specific requirements for baptism in the *Apostolic Tradition*. 1 Pet 3:21 ("now baptism saves you") serves as the climax of the homily and the key to the structure of the whole epistle. Its literary design is to focus attention on baptism as that moment when the convert openly declares that he understands his new life as a call to holy obedience patterned after the example of Christ. The author has carefully built each section so that the entire scope of the relationship between God and the convert becomes apparent. God's acts in Christ bring a new birth that in turn requires obedience modelled after Christ. This is the appropriate awareness (cf. *syneidēsis agathē* in 3:21) that one has of God. This is declared in baptism.—D.J.H.

1—3 Jn, cf. §§ 19-990, 995—996.

1054. J. E. WEIR, "The Identity of the Logos in the First Epistle of John," *ExpTimes* 86 (4, '75) 118-120.

While many commentators understand *logos* in 1 Jn to signify the gospel message (as in Phil 2:16, where the phrase "word of life" reminds one of 1 Jn 1:1), the identification of *logos* as Christ himself is more appropriate. (1) As in the Fourth Gospel, the *logos* exists "in the beginning." (2) Both Jn and 1 Jn use *pros* to express the relationship of the *logos* to the Father. (3) The *logos* is the source of life in both Gospel and epistle. (4) Most important, the claim to existential knowledge of the *logos* is expressed in 1 Jn in terms very like those used in the Fourth Gospel to speak of Christ. *Ephanerōthē* in 1 Jn 1:2 seems parallel to Jn 1:14, and the verb *theaomai* is common to both Gospel and epistle in describing apprehension of the *logos*. In earlier NT traditions (e.g. Lk 8:11; Phil 2:16; Acts 5:20) *logos* did indeed refer to the gospel, but in Jn and 1 Jn the term has come to be applied to Christ personally.—J.W.D.

### **Revelation**

1055. P. PRIGENT, "Au temps de l'Apocalypse. I. Domitien," *RevHistPhilRel* 54 (4, '74) 455-483.

The reports of the classical historians about the measures taken by Domitian

against individuals or groups show that he regularly struck out against those who seemed to threaten his supreme authority or who did not bring to the service of the empire the desirable unselfishness. He was devoted to preserving the good order of his administration from real or imagined threats by the senatorial class. On the other hand, these (and Christian) texts do not contain the name of any undoubtedly Christian victim unless it be John, the exile of Patmos. Christians, and especially those of Asia Minor, may well have experienced difficulties in Domitian's reign, but this was not the result of a deliberate decision to prosecute the devotees of the new religion, and still less the application of a law of persecution. Toward the end of his reign, he displayed a growing inflexibility regarding the Jewish question and the problem of proselytism because he apparently perceived Judaism as a threat to the religious base of the empire. [To be continued.] —D.J.H.

Revelation, cf. §§ 19-989—990, 995.

1056. A. FEUILLET, "Jalons pour une meilleure intelligence de l'Apocalypse. Le prologue et la vision inaugurale (chapitre 1)," *EspVie* 85 (5, '75) 65-72. [Cf. § 19-710.]

Rev is presented as a "prophecy" (1:3) whose point of departure is in the immediate past. Its key to history is Christ crucified and risen. Rev is also a pastoral letter addressed to definite Christians localized in time and space. The formula "who is and who was and who is to come" puts God right in the arena of history. In 1:5 the author Christianizes and unites together the three expressions that Ps 89 uses for the Davidic messiah. In 1:7 the coming of the Son of Man (cf. Dan 7:13) is the messianic triumph in its fullness. The expression "day of the Lord" (1:10) makes Rev correspond to the prophetic books of the OT. John's ecstatic experience has for its purpose the hearing of the Word. The Son of Man who appears in the inaugural vision (1:10-20) is the risen and exalted Christ. He is a living synthesis of Daniel's vision of the Son of Man and Deutero-Isaiah's suffering servant. In the inaugural vision the sacerdotal dignity of Christ is linked to the royal. It is the king and priest who appears surrounded with seven lampstands and holding seven stars (1:12, 16). The stars represent the "angels" of the churches because among the tasks of the hierarchical heads of the churches is the teaching of Christian truths. The communities are enlightened by their hierarchical heads, and these in turn are enlightened by Christ, "the morning star."—S.B.M.

1057. C. H. GIBLIN, "Structural and Thematic Correlations in the Theology of Revelation 16-22," *Biblica* 55 (4, '74) 487-504.

Building on U. Vanni's *La struttura letteraria dell'Apocalisse* (1971), this study confirms the view that the end of the series of the seven last plagues is the point of departure for describing the decisive moment of God's judgment. The decisive moment is first indicated in the climactic seventh of the series of plagues (16:17-21), which describes the negative aspect of divine judgment (wrath against Babylon). But the fulfilled aspect of divine judgment, entailing the elimination of absolutely all eschatological adversaries, has its positive correlative in the advent of a new creation in such a way that a single, twofold moment of



judgment is set in relief by two paired angelic disclosures (17:1—19:10 and 21:9—22:9 [or later]). The second of these angelic disclosures, moreover, has been escalated into the end of the whole book in such a way as to underscore the fact of transcendent, supra-angelic, and therefore properly divine testimony—namely, a revelation of Jesus himself, the one who will come soon to requite and reward.

In line with E. S. Fiorenza's interpretation of John's eschatology [§ 13-684], this single but twofold judgment is not to be grasped in terms of ongoing salvation history, but as the decisive moment of God's judgment at the end of the present "short time." But the thematic correlations of divine judgment and divine testimony are harmoniously articulated in the very literary structure of 16:17 ff. in terms of correlated narratives and correlated disclosures (explanatory discourses) that call for a revision of the literary structure of Revelation as proposed by Fiorenza. [From the author's summary.]

### BIBLICAL THEOLOGY

1058. J. BARR, "Trends and Prospects in Biblical Theology," *JournTheolStud* 25 (2, '74) 265-282.

A survey of recent literature on biblical theology and a discussion of some salient problems, with special emphasis on the OT. Biblical theology in the sense of developing a mandatory biblical pattern for theological thinking stands on the defensive or is in retreat. Although biblical theologians will probably continue to operate with the idea of a center of organization, it is unlikely that any biblical theology of academic status will now neglect to reckon with the theological diversity of the Bible. Whether the canon can be absolutized as an exegetical principle to the extent intended by B. S. Childs is doubtful. On the contrary, we may expect the general trend of biblical theology to come closer to that of the history of religion and to place less stress on its differentiation in principle from the latter. A theological evaluation of the relation between the OT and the NT involves not only a historical awareness of the intervening religious development but also a theological appreciation of it. The authority of the Bible can no longer be taken for granted, but must be shown on sufficient grounds. On the other hand, biblical theology cannot work in isolation from history, philosophy, and systematic theology.—D.J.H.

1059. J. G. SOBOSAN; "Man Before God," *NewBlackfr* 56 (656, '75) 22-31.

An attempt to view some of the fundamental proposals made in R. Bultmann's *Theology of the New Testament* (1951, 1955) through the concept of acceptance. Grace is God's acceptance of man in Jesus Christ. Sin is the attempt to make oneself acceptable in one's own eyes and in the eyes of others. Faith is belief that one is accepted by God through, with, and in Jesus Christ. Only after the acceptance of acceptance can a person's actions have real significance, because acceptance frees one to act responsibly. If the Christian message is true, no other understanding of human existence can be "adequate."—D.J.H.

1060. T. STRAMARE, "Quod in novo patet in vetere latet," *BibOr* 16 (4-5, '74) 199-210.

Historically there have been two extreme positions regarding the relation between the OT and the NT. Marcion posited a God of the OT different from that

of the NT, and literalists have claimed that the NT—and especially Jesus—exactly fulfills what is predicted in the Law and the Prophets. Certainly Jesus is the fulfillment of the Scripture, but how does he fulfill it? The biblical “proofs” in the NT do not lie in the material correspondence between the event and an earlier prediction but in the supposition that, as we find ourselves before the plan of God developed in history, the events that fulfill this plan do not depend upon circumstances arranged by man but upon the divine initiative. Thus there is a continuity coupled with diversity, as in the human body; the adult is not simply a large-scale baby. In sum, the NT events do not prove (in the modern sense of the word) that OT passages have been realized; instead, the apostles situate these verses in the divine economy of history, showing the meaning they give to the past and to the entire revelation.—J.J.C.

1061r. H. WAGNER, *An den Ursprüngen des frühkatholischen Problems* [cf. *NTA* 18, p. 255].

K. H. NEUFELD, “‘Frühkatholizismus—woher?’ Überlegungen zu einer These,” *ZeitKathTheol* 96 (4, '74) 353-384.—The real object of this study is the presentation and interpretation of Lutheran self-understanding in so far as it had to take a position in relation to the historical entity of the Catholic Church. The aptness of the author's choice of representatives (the Centuriators of Magdeburg, G. Arnold, F. C. Baur, A. Ritschl) and the applicability of the *Abfalltheorie* of catholicism to the historians of the 19th century are open to serious questioning. It is significant that early Lutheranism claimed the term “catholic” for itself. The rejection of catholicism has more to do with the French critical spirit than with German Lutheranism. The origins of the modern debate about *Frühkatholizismus* are to be found in J. A. Möhler's “principle of catholicism” and the theological-historical research of F. C. Baur and A. Ritschl [§ 16-983; cf. § 17-1086]. —D.J.H.

### *Christology*

1062. P. T. COKE, “The Mission of Jesus and the World To-Day: A View from Latin America,” *ExpTimes* 86 (4, '75) 103-106.

Both the historical accuracy of the tradition about Jesus and the vitality of his personal communion with Jesus as his living Lord were important for Paul. Hence Paul represents a constructive compromise between an anthropocentrism where man alone works out his own plan and a theocentrism where man is merely God's robot. The Christian today can still find important historical facts about Jesus' life and mission (his preaching about the Son of Man and the kingdom, relationship to God as *abba*, universalism, ministry of healing, and foreknowledge of his own rejection and death) that provide a firm foundation for discipleship. If present-day disciples fail to be for their contemporaries what Jesus' first disciples were for their world, then whatever modern Christians may accomplish will not be Christian mission.—D.J.H.

1063. F. DEXINGER, “Die Entwicklung des jüdisch-christlichen Messianismus (Fortsetzung und Schluss),” *BibLiturg* 47 (4, '74) 239-266. [Cf. § 19-248.]

In the NT period, while Christians interpreted the messianic texts as describing Jesus, the Jews understood them as referring to the messianic age. Furthermore,



the lively expectation of a kingly messiah, which then prevailed in Palestine and the Diaspora, was the motivating force for the two wars against Rome, and Bar Kokhba, the leader of the second revolt, was greeted by Rabbi Aqiba as the messiah. After his uprising had been crushed, there appeared for the first time in Judaism the concept of a suffering messiah. The 3rd century manifests less messianic concern, as the rabbis became more and more reserved in foretelling the date of the messiah's advent. The remainder of the article carries the history of the messianic idea down to the present day. For modern Jews, the messianic texts describe not a person but a kingdom of truth, justice, and peace. Finally, though Jews and Christians differ on Jesus' teaching, they agree on some positive elements in the messianic prophecies—esteem for the Scriptures, hope for a final fulfillment, and the need of a spiritual way of life.—J.J.C.

1064. A. GARCÍA DEL MORAL, "Mesianismo bíblico y mesianismos ante la liberación del hombre," *Communio* 6 (2-3, '73) 379-424.

This paper takes up the notion of "messianism" both in its strict and in its wider sense, discussing universal religious messianisms and secular socio-political messianisms. All messianisms are movements in history, animated by hope, impelled by prophets, and having a propensity to alienation because of the ambiguity inherent in every messianism. The qualities peculiar to Christian messianism are the special reference to Christ Jesus and the blessings that are ours by grace (Rom 4:4-5) and that can be achieved by evangelical means and methods.—S.B.M.

1065. E. KÄSEMANN, "Proclaiming the Cross of Christ in an Age of Self-Deception," *Month* 8 (1, '75) 4-8.

The sign of the crucified one is the only measure of life for the believer and a promise for the world. The Savior of the world unmasked the delusions of the scribes and Pharisees, and because of this he had to die. Only if he can carry on this work through his disciples and we experience in ourselves his judgments on our self-deceptions, whether pious or godless, will he remain Savior of the world.—D.J.H.

1066. J. MACQUARRIE, "Some Problems of Modern Christology," *IndJournTheol* 23 (3-4, '74) 155-175.

The diversity of titles given to Jesus in the NT draws attention to the richness of his person. The two main possibilities of error—that Christ was merely a man, that he was purely a divine being—emerged rather swiftly among the Ebionites on the one hand and the gnostic and docetic sects on the other. The defects of the classical Christology of Nicea and Chalcedon (beginning from God, conducting the discussion in metaphysical terms, mixing history and mythology, neglecting the issue of Christ's solidarity with all men) set the agenda for a contemporary Christology. After a sketch of how Christology developed from the end of the 19th century to the present, the article concludes with some guidelines for constructing an "existential-ontological" Christology with specific reference to Christ's humanity, deity, pre-existence, sinlessness, corporateness, and uniqueness.—D.J.H.

Christology, cf. § 19-900.

## Church and Ministry

1067. R. C. BRIGGS, "Reflections on Ministry in the New Testament," *Journ InterdenomTheolCen* 2 (1, '74) 30-43.

Four basic strata of early Christian tradition—the primitive Christian community, Paul, Luke, the author of Ephesians—witness to a common perspective regarding the *topos* of ministry: The *topos* is created by God, who actually carries out the ministry. (1) The basic motifs that interpret ministry (especially the cross) are derived from Christological confessions. (2) Ministry has to do with the proper presentation of Christ as the crucified and resurrected one. (3) In the earliest Christian community, ministry focused on the nature of Christian existence rather than on the ecclesiastical structure in which ministry was expressed. (4) Ministry and discipleship often coalesce in NT thought. (5) It may be that the NT provides its most comprehensive answers regarding the pattern and style of modern ministry in those segments of writings that are not directly concerned with so-called "problems" of ministry.—D.J.H.

1068. E. P. ECHLIN, "The Origins of the Permanent Deacon," *Churchman* 88 (4, '74) 261-271.

The apostolic church designated worthy men and women for vital services of liturgy, word, and practical charity. They were assistants to the apostles and later to the *episkopoi*. The distinction of the deacon and his functions from the *episkopos* and *presbyteros* was almost complete in the later NT writings. The distinction was complete, at least in Syria and Asia Minor, in the first decade of the 2nd century.—D.J.H.

1069. A. E. HARVEY, "Elders," *JournTheolStud* 25 (2, '74) 318-332.

The evidence for the assumption that Christians borrowed the presbyterate from the Jews is far from impressive. The word "elders," when applied to the Sanhedrin, was either a technical term for a specific class of aristocratic laymen, or a more general word, with strong Pharisaic overtones, used to refer to scribes both inside and outside the Sanhedrin. The only functions that can be assigned to the elders of the synagogues are judicial and administrative; in fact, the title may have been purely honorific. There are hints that the Christians named their leaders "elders," not only because they were familiar with the term from the Greek Bible (especially Num 11), but because in the early days authority rested in the hands of the older and senior members of the church (e.g. 1 Tim 5; 1 Pet 5:1-5; 1 Clement 1; Acts 11:30; 1 Cor 16:15; 1 Tim 4:12). There is nothing in early Christian literature to suggest that the bishop was originally the chairman of a council of elders. The principle of seniority was widespread, if not universal, in the church. We can surmise that the elders normally carried responsibility and exercised leadership in the local congregations unless and until these powers and duties were diminished by the presence of a monarchical bishop.—D.J.H.

1070. E. G. HINSON, "The Nature and Origin of Catholicism," *RevExp* 72 (1, '75) 71-89.

Catholicism, by early Christian definition, contains in its essence a dual principle of inclusivism and exclusivism, of quantity and quality, which accounts for



both A. Harnack's theory of catholicism as the Hellenization of primitive Christianity and R. Sohm's theory of catholicism as the church defined as law. This dual principle originated neither, as Harnack maintained, in the failure of the Gentiles to grasp the nature of the gospel, nor, as Sohm maintained, in the failure of primitive Christianity to distinguish between the visible and invisible church. Rather, it originated in the covenantal, missionary nature of primitive Christianity. As soon as Christianity undertook the mission to the Hellenistic world or to any other, it became "catholic"—becoming "all things to all men in order to win some" and developing its institutional life in such a way as to assimilate them into its broadening life without losing its covenantal commitment to the one God revealed in Jesus of Nazareth.—D.J.H.

1071. J. A. KIRK, "Apostleship since Rengstorff: Towards a Synthesis," *NTStud* 21 (2, '75) 249-264.

However useful as an analogy, the rabbinic *šāliah* is not the origin of the NT word or function *apostolos*. The use of the term may have become concrete at Antioch, but it goes back further still in the history of the church. Neither in the NT itself nor in modern interpretation of it is there a uniform understanding of apostleship. The use of the term is older than Paul (Gal 1:17; 1 Cor 15:7), but it is not limited in the beginning to the Twelve. There is no reason why it could not go back to the ministry of Jesus. Despite the various groups—the Twelve, Paul, the church delegates—variously called apostles, there is a single NT view of apostleship, rooted in the call and the function, found in different forms according to different circumstances.—G.W.M.

- 1072r. *Peter in the New Testament*, ed. R. E. BROWN *et al.* [cf. *NTA* 18, p. 254; §§ 18-1031r—1033r].

R. SCHNACKENBURG, *CathBibQuart* 36 (4, '74) 577-580.—The plan and execution of the work show that the persons involved have at their command an outstanding knowledge of the problems and have the best presuppositions for their methodical treatment. The measured judgment on all the NT evidence about Peter is the great strength of this joint effort. When one compares it with O. Cullmann's *Petrus*, the progress attained here becomes evident. Most of the exegetical decisions are acceptable, but it is questionable that Gal 1:18 shows that Peter served Paul as a source of tradition about Jesus and that Jn 6:67-69 favors the existence of, at least, a pre-Markan stage of Peter's confession. The temporal line exposed with the plan of this work is in need of completion through a geographical consideration. Where does Peter's authority predominate and where does it recede? Can centers for a Petrine tradition be recognized, perhaps a growing esteem in certain areas or gradually also in the whole church?—D.J.H.

1073. B. W. POWERS, "Patterns of New Testament Ministry. II Deacons," *Churchman* 88 (4, '74) 245-260. [Cf. § 18-1034.]

Through the appointment of people to a particular office and function of serving in the church, *diakonos* developed into a technical term. The primary work of deacons was to provide supplementary or auxiliary ministry for the elders, working under their direction and carrying out duties allocated by them. This did not

preclude the exercise of spiritual gifts and the administration of the sacraments. Qualifications of deacons were a sound knowledge of the faith, being full of the Spirit and wisdom, and Christian character and good reputation. Elders ruled in the congregation, while deacons served. These two parallel ministries may have been full- or part-time pursuits. Women were not prevented on any grounds from being appointed as deacons.—D.J.H.

### *Various Themes*

1074. F. H. AGNEW, "The New Testament paradox," *HomPastRev* 75 (6, '75) 49-54.

When the term "paradox" is used in connection with Christian experience, it refers ultimately to the phenomenon of suffering and the Christian experience of it. The extent to which this penetrates the thinking of the NT writers is examined.—D.J.H.

1075. M. AVANZO, "El sentido del bautismo en el Judaísmo y en el Evangelio," *RevistBíb* 36 (4, '74) 309-321.

Water is one of the most frequent and meaningful religious symbols in the Bible. The use of this symbolism in Judaism is discussed, with a résumé of J. Schlosser's article [§ 18-512]. The baptism of John proclaimed God's judgment (Lk 3:7), the confession of sin, the salvific significance of water, and the note of eschatological urgency. Jewish proselyte baptism included confession of sins, the presence of three witnesses, and the acceptance of the commandments. The characteristics that mark Christian baptism are the authority of the disciples (Mt 28:16), the authority of the risen Lord (Mt 28:18), the extension of the rite to all nations, and the formula "in the name of the Father, and of the Son, and of the Holy Spirit."—S.B.M.

1076. W. BARCLAY, "New Wine in Old Wine-Skins: Xa. Law in the Old Testament; Xb. Law in the New Testament," *ExpTimes* 86 (3, '74) 68-72, (4, '75) 100-103.

In the rabbinic writings, *tôrâ* is much more teaching or instruction than law; it is all that God has made known of his nature, character, and purpose, and of what he would have man to be and do. To study and teach it is an obligation and a privilege. The Torah is regarded as pre-existent, universal, complete, and comprehensive. It had to be obeyed for nothing beyond itself, and the result of studying and obeying it was joy. It had to be interpreted by means of the oral law, which aimed to ensure Israel's holiness, to give decisions in individual cases, to define the principles of the written Law and work out its full implications, to lay down new regulations occasionally, and to devise means of making it difficult to break the written Torah. For many a devout Jew the Torah was a joy, but it did tend to externalize religion and identify it with doing or not doing certain things.

For Paul the right relationship that the Law was intended to produce was achieved at last in Jesus Christ. The permanence of the Law in the NT lay in the great twin principles of the Ten Commandments—reverence for God and respect for man. But the basic presuppositions of Christianity (grace, faith, promise, sonship, and dependence on Jesus Christ) and the basic presuppositions of law cannot exist together. The Law defines sin and in a sense creates it, does



not help a person to do or choose the good, and cannot give justification. Like the *paidagōgos* (Gal 3:24), it led people to the school of Christ and left them there. Yet it would be wrong to think that Paul places no stress on works at all. We are not saved by works, but we are saved for works.—D.J.H.

1077. E. P. CLOWNEY, "Le Temple définitif," *RevRéf* 25 (4, '74) 145-158.

This description of what the Bible says about the Temple is presented in three parts: the meaning of the Temple in the OT, the fulfillment of the Temple in Jesus Christ, and the "new Temple" of the NT. [The English original appeared in *Prophecy in the Making* (1971); cf. § 17-1111.]—D.J.H.

1078. R. COLLINS, "Scripture and the Christian Ethic," *CathTheolSocAmProc* 29 ('74) 215-241.

Using Scripture in the elaboration of ethics encounters the difficulty that the Bible does not address itself to the great ethical questions of modern man. But studying the perspectives of the Synoptics, Paul, James, and John nonetheless leads to several conclusions. (1) Each of the NT authors considers ethical teaching to be an integral part of the gospel message. (2) NT ethics is openly eclectic and pluralistic. Norms are drawn from the sayings of the sages, Stoicism, contemporary ethical standards, rabbinic teaching, biblical texts, or plain good sense. (3) Formal norms predominate over concrete norms. (4) Agapeic love is the simple thread that links together NT ethical teaching. (5) This ethic is shaped in a theological, even trinitarian, context. [Two brief responses to this article are added by J. Dedek (pp. 243-246) and V. J. Peter (pp. 247-253).]—M.A.F.

1079. G. J. CUMING, "The New Testament Foundation for Common Prayer," *StudLiturg* 10 (3-4, '74) 88-105.

An attempt to detect and collect such traces of non-Eucharistic corporate worship as are to be found in the NT. The practice of daily common worship cannot be proved with certainty from the NT, but it is likely that the first Christians took it over from the synagogue (though the actual words of the Jewish service do not seem to have been valued highly). Analysis of texts such as Col 3:16-17 and 1 Cor 14 suggest that a service on Pauline lines might have had these elements: salutation, thanksgiving, intercession, Bible reading, teaching and admonition, psalms (ancient and modern), doxology, kiss of peace, and dismissal. We need not assume that all these elements were present in every service or that their order was standardized. [A French version appeared in *MaisDieu* (§ 19-276).]—D.J.H.

1080. O. DA SPINETOLI, "Bibbia e Sacramenti," *BibOr* 16 (6, '74) 241-256.

Certain emphases in traditional Catholic teaching on the sacraments may lead to false conclusions, e.g. the phrase *ex opere operato*, the prominence given to external rites, the importance ascribed to the minister. As safeguards against such pitfalls, one should recall the following: The community is above its ministers according to Vatican II (see *Lumen Gentium* § 11), and any Christian can forgive another's sins, as seen from Col 3:13 and Jas 5:16. Officially the Roman Catholic Church calls itself the body of Christ, but actually other ecclesial groups

share that honor. Furthermore, it was not as a priest but as a layman, in lay attire and usually outside the Temple or synagogue, that Jesus performed his salvific works. For sacramental actions the presuppositions are faith and the word. Hence the common meal becomes the Eucharist, not automatically or magically, but in so far as the participants try to live the meaning that Christ attributed to the rite. Without the sacramental signs, or before them, God is in contact with his creatures and in dialogue with them in the intimacy of conscience. It is with this personal presence of God in man that sacramental grace (or any grace) is identified. [In a concluding note G. Rinaldi expresses some reservations.]—J.J.C.

1081. J. DU PREEZ, "Biblical Prayer in Theological Perspective," *JournTheol SAfric* 9 ('74) 39-51.

An attempt to give a step-by-step definition of biblical prayer, while at the same time establishing prayer's relation to various biblical doctrines in their (more or less) salvation-historical sequence. Fourteen theses are enunciated and explained.—D.J.H.

1082. W. E. HULL, "Woman in Her Place: Biblical Perspectives," *RevExp* 72 (1, '75) 5-17.

After drawing attention to the hermeneutical problems involved, the article discusses the place of woman in the OT, Judaism, Roman Hellenism, and the NT. Both Jesus and Paul seemed to recognize three distinct ages or levels in the relationship of male and female: (1) the old age in which hardness of heart led to male dominance, female subjection, unfaithfulness, and exploitation; (2) the messianic age in which Christ makes possible a realization of the original intention for man and woman in the created order, namely an equality of reciprocal loyalty, fidelity, and support; (3) the age to come, in which even our redeemed sexuality will be abolished and our unity-in-reciprocity will be fulfilled by a perfect oneness with God in Christ.—D.J.H.

1083. W. LILLIE, "The Pauline House-tables," *ExpTimes* 86 (6, '75) 179-183.

The argument that the early church took over Stoic "house-table" patterns in Col 3:18—4:1; Eph 5:21—6:9; and 1 Pet 2:18—3:7 is not convincing. Jewish and OT influences appear far more important. Paul probably used the *Haustafel* in an attempt to restore the balance between enthusiasm and rule in Colossae. The theme of submissiveness to others is especially prominent. Although the *Haustafeln* clearly envisage a hierarchical ordering of the household, their insistence on the reciprocal rights of the subordinate parties was already a tendency toward a more egalitarian order. The article concludes with observations on the relevance of these passages for Christian ethics today.—D.J.H.

1084. W. C. MARTIN, "The Bible and Natural Law," *RestorQuart* 17 (4, '74) 193-221.

Does Scripture contain a recognition of natural law, i.e. an assertion that the nature of the good can be discerned without special revelation? Given the Israelite conception of God's dynamic relationship to the world and the parochial interests of the OT writers, there was simply not much reason for ideas about natural law



to develop. The many NT passages (sayings of Jesus in the Synoptic Gospels; Jn 1:9; 1 Pet 2:12; 3:16) cited as evidence of the recognition of natural law do not seem to bear the weight assigned them. Romans 1—2 is the clearest biblical recognition of natural law, but there its primary function is convicting the Gentiles rather than furnishing criteria or guidance for proper ethical behavior. Nevertheless, there is an awareness and a tacit approval of a universal moral law that provides basic norms for acceptable human behavior. A three-page bibliography concludes the article.—D.J.H.

1085. M. McDERMOTT, "The Biblical Doctrine of *KOINŌNIA*," *BibZeit* 19 (1, '75) 64-77.

A study of *koinōneō*, *koinōnia*, and *koinōnos*. The communitarian awareness in the OT differs radically from the Pauline conception in that Yahweh is excluded from the community. In Greek thought, the long-recognized *koinōnia* between gods and men was expanded by the speculations of the philosophers, especially the Stoics, who saw community with the divinity and one's fellow men as embracing all of one's life. Paul's use of *koinōnia* and its cognates is exceptional in three respects: the frequency of the genitive of the person participated in (i.e. in Christ or the Spirit), the specifically dynamic sense of "giving a share in," and the use of the dative of the thing participated in. Besides the dynamic sense of the term in Paul's writings, there is also a more receptive or static way in which Christians are part of the community of suffering (cf. 2 Cor 1:5-7; Phil 3:10; Col 1:24). The doctrine of *koinōnia* accords well with Paul's view of the all-sufficiency of Christ's sufferings as nevertheless admitting increase, and with the "already/not yet" aspect of his doctrine of justification. [To be continued.]—D.J.H.

1086. W. G. MORRICE, "New Wine in Old Wine-Skins: XI. Covenant," *Exp Times* 86 (5, '75) 132-136.

An examination of the theme of covenant in the OT and NT. All the NT references to the covenant look back to the old covenant but also stress the fulfillment of the old order in the new. More than half of the NT occurrences of *diathēkē* are in Hebrews; the concept of the new covenant sums up the unknown author's basic contention that Christianity supersedes all other religions as a means of access to God. The new covenant, symbolically inaugurated at the Last Supper, was sealed by Christ's own blood (cf. Mk 14:24; Mt 26:28; Lk 22:20; 1 Cor 11:25) as it was "poured out for many" on the cross.—D.J.H.

1087. R. MURRAY, "New Wine in Old Wineskins XII. Firstfruits," *ExpTimes* 86 (6, '75) 164-168.

In ancient Israelite worship there was a link between the offering the first fruits of harvest and the consecration of the first-born. The agrarian Feast of Weeks was "historicized" first in relation to Yahweh's gift of the land of Canaan (cf. Deut 16:1-17; 26:1-11) and later with reference to the renewal of the covenant (cf. *Jubilees* 6.17-22). In Jer 2:2-3 Israel is described as the first fruits of God's harvest, and in Prov 8:22-31 Wisdom is called the first of God's acts. The most frequent NT use of the first-fruits idea is by application to the Christian community (Rom 11:16; 16:5; 1 Cor 16:15; Jas 1:18; Rev 14:1-5). The phrase

"first fruits of the Spirit" in Rom 8:23 may involve an allusion to Pentecost and new covenant. Finally, Paul applies to the risen Christ the figures of both first fruits (1 Cor 15:20-23) and first-born (Col 1:15-20).—D.J.H.

1088. L. NEREPARAMPIL, "The Biblical Image of Man," *Jeevadhara* 4 (23, '74) 364-375.

The mystery of man in the OT is treated under these headings: man as a being essentially related to God, the fallen man, the Exodus image of man, and man's image from within according to the Psalms. The NT sees the highest point of human evolution in Jesus Christ, the perfect image of God in whom man's image is completed.—D.J.H.

1089. L. F. RIVERA, "El bautismo en el Espíritu Santo. La Iglesia-comunidad," *RevistBib* 36 (4, '74) 299-307.

The finality of the church-community, like that of the incarnation, is to historicize the eschatological benefits of redemption (Acts 1:6-7). The community is born at Pentecost (1:5). It lives in an ambiance of prayer (1:14) and possesses a *koinōnia* that is socially concretized in the common possession of goods (4:36). The whole spirituality of the church is summed up in the condition of discipleship (Mk 8:13—10:45), the model of the "little ones," the attitude to riches (Mk 10:17-31) and to power and honors (10:32-34). The ideal of the church is that of the new righteousness in the Sermon on the Mount (Mt 5:1-12). The effect of the conditions of discipleship and of the new righteousness is Christian liberty.—S.B.M.

1090. K. H. SCHELKLE, "Gericht," *BibLeb* 15 (3, '74) 159-173.

Man's answerability to divine judgment was a point of faith in Egypt, Iran, and Greece as well as in the OT, especially in the Prophets. The same belief is witnessed to in the entire NT, which heightens it by proclaiming the threatening imminence of the judgment. The NT also centers it (even anticipates it and makes it present, especially in Jn) in the person of Jesus. To him is given the divine title of judge (cf. esp. Mt 25:31-46), and he is preached by Paul (Rom 8:33-34) as mediator as well. Concern for the qualifications needed to survive the judgment, both particular and general, pervades the NT. For the NT church knew, even in its faith and hope, that God's judgment is strict and that its own salvation is by no means assured. On the whole, the tension between grace and works remains unresolved. From the principal Pauline letters it is clear that concern for works as well as faith is genuinely Pauline; only the expectation of salvation out of one's own resources is un-Pauline. Those who die in the Lord are accompanied to judgment by their works (Rev 14:13), and these are the internal works of faith as well as the external works of love.—R.J.D.

1091. G. SCHNEIDER, "Das Evangelium als kritische Instanz," *BibLeb* 15 (3, '74) 151-159.

No absolute rules but rather a basic critical position vis-à-vis church and world is given in Jesus' preaching, but we must distinguish carefully between its primary purpose (conversion of the individual) and its effects (the kingdom of God, which also has political and social dimensions). Three times Paul had to



defend the "truth of the gospel" within the church: at the Jerusalem council (Gal 2:1-10), against Jewish-Christian agitators (Gal 6:14-15), and against the inconsistency of Peter regarding table fellowship (Gal 2:11-14). In the last case especially, a decision made on the basis of church politics was found wanting in the light of the "truth of the gospel." Similarly, a theological criticism, rejecting popular messianic expectations in favor of the way of the cross, is found in the early documents (Q and Mk) of the Jesus-tradition.—R.J.D.

1092. A. C. THISELTON, "The Supposed Power of Words in the Biblical Writings," *JournTheolStud* 25 (2, '74) 283-299.

The view that the spoken word in ancient Israel (and the NT) was an operative reality whose action could not be hindered once it was pronounced rests on mistaken assumptions. (1) The notion makes use of accidents in the word-history of *dābār*. The senses "word" and "matter" are alternative; an ancient speaker did not mean both at the same time. (2) Arguments are put forward about the nature of words in general on the basis of passages that speak about words uttered by God, or sometimes by a king or a prophet. (3) Blessings and curses as well as royal and prophetic pronouncements are not examples of word-magic. Rather, they are performative utterances that do things on the basis of conventional procedures in which the appropriate persons take part. (4) Far from being basic alternative accounts of language as a whole, the dianoetic and dynamic views of language are merely two of many ways of accounting for different uses of words. In fact, several biblical texts (e.g. Prov 14:23; Mt 12:36; 1 Cor 2:4; 4:19-20; 1 Thes 1:5) stress the weakness of words.—D.J.H.

1093. G. Voss, "Neutestamentliche Worte und Zeichen der Hoffnung. Texte und Anregungen zum Bedenken," *UnaSanc* 29 (4, '74) 305-311.

Reflections on aspects of the theme of hope with reference to specific NT texts: the experience of the Spirit as the ground of our hope (Rom 8:14-17), hope as the fulfillment of faith (Jn 5:24-30; 12:20-33), hope in the light of the increasing suffering within the world (Rom 8:18-25), against false hopes (Col 1:15-23; 2:16-23), against hopelessness (Eph 4:17-24), and hope during the time of testing (Lk, Heb, 1 Pet).—D.J.H.

1094. J. F. WALVOORD, "Posttribulationism Today. Part I: The Rise of Post-tribulational Interpretation," *BiblSac* 132 (525, '75) 16-24.

In the 19th century the amillennialists and the postmillennialists merged the rapture of the church with the second advent of Christ. But there surfaced among premillennialists (i.e. those who believed that Christ will come to earth again before his thousand-year reign) the view that the coming of Christ for his church was a distinct event that would occur before the time of the great tribulation instead of at its close. Pre-tribulationism and post-tribulationism became major issues in prophecy. Several presentations of the post-tribulational view are described. [To be continued.]—D.J.H.

1095. T. WORDEN, "The Glory of God," *ClerRev* 60 (2, '75) 85-94.

In order to express the desire to know God and at the same time include a humble awareness that he surpasses every human vision, the Israelites spoke of

seeing the glory of God. In the NT the glorification of Jesus is presented as the consequence of his death and resurrection. He now possesses glory, because he has gone up to heaven and seen the glory of God. John adds the further dimension that Jesus Christ has possessed the divine glory from the beginning.—D.J.H.

1096. S. Woudstra, "Heaven: Lost Dimension of Earth?" *VoxRef* 22 ('74) 1-21.

Whenever the Bible speaks about heavenly realities, it does so in terms derived from this earth. But this should not lead us to ignore the realities denoted by the symbols. Heaven is the place from which the ascended Christ rules and where the saints in glory reign with him. Heaven and earth belong together; and when this dispensation has run its course, they will be together forever (Eph 1:10; Col 1:20). Before this happens, however, heaven has direct consequences for the believer's manner of life.—D.J.H.

## THE WORLD OF THE NEW TESTAMENT

1097. K. Berger, "Zur Frage des traditionsgeschichtlichen Wertes apokrypher Gleichnisse," *NovTest* 17 (1, '75) 58-76.

(1) The phrase "who among you . . . ?" at the beginning of parables belongs to a rather widespread Hellenistic tradition. Its appearance in both the writings of Epictetus and the *Apocalypse of Elijah* suggests that so-called "later apocalyptic" is not to be distinguished too sharply from Hellenistic literary traditions. (2) Placing images in a series with similar introductions not only enriches the content being communicated but also makes the unusual more accessible to human understanding. (3) The parable of the two kingdoms in the pseudo-Clementine *Homily* 15.6-8 and the parable of the two cities in the *Shepherd* of Hermas, Similitude 1, revolve around the idea that the stranger who is in another domain must behave as an alien, but these texts use the motif for different purposes. (4) The parable of the two servants in the *Dormition of Mary* by John of Salonica uses elements from the NT servant-parables and extracanonical material (especially the threefold pattern of the king having control over the servants for a time in order to determine the good and the bad, the two regions, and the garland as the sign of freedom), though the author has expressed his own theological views as well. (5) The parable of the two servants in the Ethiopic *Kebrä Nagast* 99 has been constructed in the light of Christian dogmatic concerns. (6) The allegorical interpretation of parables should be seen in the broader context of the application of ancient methods of dream interpretation to revelatory words.—D.J.H.

## Archaeology

1098. F. I. Andersen, "Pella of the Decapolis," *Buried History* 10 (4, '74) 109-119.

A sketch of Pella's history and a report on the 1967 College of Wooster expedition directed by R. H. Smith [cf. *NTA* 18, p. 404]. Special attention is paid to the West Church and the sarcophagus buried beneath its floor in the north apse [cf. § 19-323].—D.J.H.



1099. B. BAR-KOCHVA, "Notes on the Fortresses of Josephus in Galilee," *Isr ExplJourn* 24 (2, '74) 108-116.

M. Har-El's [§ 17-1141] identification of Kapharekcho (*War* 2.573; cf. *Life* 188) with Kokhav ha-Yarden is unsupportable not only from the paleographical point of view, but also on textual, toponomical, and historical grounds. Sigoph is to be located somewhere southwest of Iotapata, but its exact identification cannot be determined because the name has not been preserved in an Arabic place-name. The western outpost on the eastern fringe of the Beth ha-Kerem Valley was Bersabee. Some of Har-El's general theories on the planning of the network (clear line of vision between fortresses, their role as observation posts, their commanding topographical position) cannot be accepted. The location of the fortresses was determined by a combination of political, military, ethnographic, and topographic considerations. Some were intended to block roads, others were just great cities or central villages, and still others were erected on isolated cliffs.—D.J.H.

1100. S. BEN-ARIEH AND E. NETZER, "Excavations along the 'Third Wall' of Jerusalem, 1972-1974," *IsrExplJourn* 24 (2, '74) 97-107, plates 17-18.

In the areas excavated by the authors and Y. Levi, five phases of activity can be distinguished: stone quarrying prior to the construction of the third wall, construction of the third wall and its towers, construction of a floor and a one-room structure near the wall, hewing of tombs within the destroyed wall, and the Byzantine structure. The uncovering of two previously unknown towers contributes to a better understanding of the wall's structure. The building remains on the southern face (the white plaster floor and the one-room structure) and the absence of any contemporary structures on the northern side help prove that the wall, facing north, guarded the northern flank of Jerusalem during the 1st century A.D. The ashlar blocks are not, as E. L. Sukenik and L. A. Mayer described, the first course of the wall, but are part of its bedding. The excellence of the building techniques and the foundation on natural rock indicate that this bedding was built by Agrippa I (cf. Josephus, *War* 5.152-153).—D.J.H.

1101. V. C. CORBO, "Scavi archeologici a Magdala (1971-1973)," *StudBib FrancLibAnn* 24 ('74) 5-37.

The two principal campaigns undertaken so far, in 1971 and 1973, in and around the area once occupied by the Arab village of Al Megdel (bulldozed in 1948), have revealed the following: (1) Near the sea, a large monastic structure measuring about 100m N-S by 33m E-W. Many of the excavated rooms have (badly damaged) mosaic floors of geometric and cross designs using predominantly white, blue, various red, and ash-color stones. (2) To the west, a complex of buildings comprising the following: (a) A "mini-synagogue" (8.16m × 7.25m) of the first Roman period, well built of basalt stones on an E-W axis with a step-like series of five stone benches along the north wall. Because of the springs of water, still much in evidence, that flooded the synagogue, it was transformed into a water-storage building. (b) A tower and lesser structures for the collection, storage, and distribution of the same water. These date from the second Roman period. (c) A large Roman building just north of the synagogue. Further

excavations will be required for more precise identification. The same remark holds true for (d), two Roman roads, one running E-W between the synagogue and (c), and the other running N-S in the direction of Tiberias. (e) An aqueduct.—F.M.

1102. G. G. GARNER, "Digging at Caesarea Maritima," *Buried History* 10 (3, '74) 85-103.

A report on the recent excavations at Caesarea Maritima with special emphasis on the water system, the mithraeum, and the hippodrome [cf. § 19-777].—D.J.H.

1103. M. GICHON AND B. H. ISAAC, "A Flavian Inscription from Jerusalem," *IsrExplJourn* 24 (2, '74) 117-123, plate 19.

A Latin inscription engraved on a pillar has been discovered in secondary use in the southern part of a large Umayyad building situated at the foot of the western part of the Temple Mount's southern retaining wall. The fact that Titus bears the title *imperator* as praenomen, *patre vivo*, seems to date the inscription within the period A.D. 72-79. The erasure of the name of Flavius Silva may be the result of official *damnatio memoriae*. The identification of the pillar as a milestone is very questionable. Rather, it shows all the characteristics of honorary and building inscriptions. It should be read as follows: Imp(eratori) Caesar(i) Vespasian[o] Aug(usto); Imp(eratori) T(ito) [Cae]sar(i) Vesp(asiano) Aug(usti) [f(ilio)] L(ucio) [Flavio Silva leg(ato)] Aug(usti) pr(o) pr(aetore) leg(io) X Fr(etensis).—D.J.H.

1104. R. H. JOHNSTON, "The Biblical Potter," *BibArch* 37 (4, '74) 86-106.

A description of the materials used by potters, their methods of building and shaping their pottery, the potter's wheel, and other artifacts made by potters. Biblical data and modern practices are taken into account. Thirteen photographs and one sketch are interspersed throughout the article.—D.J.H.

- 1105r. E. M. MEYERS, *Jewish Ossuaries* [cf. *NTA* 16, p. 387; § 18-1061r].

A. NEGEV, *JournJewStud* 25 (2, '74) 337-342.—Extensive summary and detailed critique. This rather short study is a most valuable collection of archaeological and literary material as well as a convenient starting point for research on Jewish and related burial customs in the ancient Near East. But M has not given the reason for the evolution of the practice of secondary burial in the ancient Near East and has overlooked the importance of this practice among the Nabateans. Only from the times of Herod the Great did secondary burial become universal among the Jews; the Nabateans resorted to this form of burial about the same time. While bringing the bones to rest in the family tomb was most important for the Nabateans, secondary burial among the Jews in this period probably originated out of economic necessity. Whatever ideology was later attached, the practice must have come as a result of practical considerations and not vice versa.—D.J.H.



1106. E. PAX, "Spuren der Nabatäer im Neuen Testament," *BibLeb* 15 (3, '74) 193-206.

Archaeological findings about the Nabateans, the people who built their civilization (capital: Petra) along the caravan routes in southern Transjordan, the Negeb and northern Arabia, can help fill in the background of NT history in at least two significant instances. The Magi (Mt 2:1-12) are described with Nabatean traits, the understanding of which can aid our perception of the theological intent of Matthew, who contrasts these Magi with the wise men of the Jews. Similarly, Paul's journeys show surprising coincidences with the trade routes and travel customs of the Nabateans, with whom he probably came into contact during the three "dark" years he spent in "Arabia" (Gal 1:17) after his conversion.—R.J.D.

1107. A. STROBEL, "Das römische Belagerungswerk um Machärus. Topographische Untersuchungen," *ZeitDeutschPalVer* 90 (2, '74) 128-184, folding map.

A report on explorations undertaken during the spring of 1973 in the area around Machaerus, with special emphasis on the Roman siege-works built there near the end of the first Jewish revolt. After a survey of military information regarding the site in the writings of Josephus and a review of relevant topographical data, there is a detailed description of the various sections of the Roman circumvallation. Then Josephus' account of the capture of the fortress (*War* 7.197 ff.) is reread in the light of the explorations, and topographical observations on the areas surrounding the fortress are presented. A folding map showing the remains of the Roman circumvallation accompanies the article, which has twenty maps and plans distributed through the text.—D.J.H.

1108. V. TZAFERIS, "A Tower and Fortress near Jerusalem," *IsrExplJourn* 24 (2, '74) 84-94, plates 14-16.

A report on excavations undertaken in 1967 at a site near modern Giv'at Shaul, on the western outskirts of Jerusalem. The main architectural features excavated were a tower, which proved to be from the Hasmonean and Herodian periods, and a fortress of later date (late Roman and Byzantine periods). These as well as the pottery and coins found there are described. The existence of an imposing tower guarding the western approaches to Jerusalem seems to be compatible with the military and political undertakings of Alexander Janneus. The building of the fortress and the incorporation of the older tower in the 4th century A.D. came in the wake of the reorganization of the Roman administration in the East and as part of the effort to strengthen the central network of supervised roads in Palestine.—D.J.H.

1109. E. M. YAMAUCHI, "A Decade and a Half of Archaeology in Israel and in Jordan," *JournAmAcadRel* 42 (4, '74) 710-726.

A summary of significant archaeological discoveries in Israel and Jordan from 1958 to 1973 is presented according to historical periods. Sections on the Herodian period, the NT era, and Qumran and Nahal Hever are included. A list of general surveys of biblical archaeology published between 1958 and 1973 concludes the article.—D.J.H.

## Dead Sea Scrolls

1110. J. D. AMOUSSINE, "A propos de l'interprétation de 4 Q 161 (Fragments 5-6 et 8)," *RevQum* 8 (3, '74) 381-392.

Fragments 5-6 and 8 of *4Q161* give an interpretation of Isa 10:28-34, which deals with the campaign of the Assyrian king Sennacherib against Jerusalem in 701/700 B.C. In the Qumran commentary the town of Acco is mentioned: "When he is brought up from the valley of Acco to fight . . ." (5-6, 11). This is the only place in the Qumran biblical commentaries where a geographical spot has a concrete, historical significance rather than a symbolic meaning. The probable historical background for this text is the campaign of Ptolemy IX (Soter II) Lathyrus that began at Acco or Ptolemais and swept through Judea during the rule of Alexander Janneus (103-76 B.C.). Like the campaign of Sennacherib, which was brought to a miraculous halt, the campaign of Lathyrus ended auspiciously for Israel. This hypothesis is supported by fragment 8, where the Kittim are to be identified with the forces of Lathyrus. They are said to be victorious at first, but in the end they are defeated.—M.P.H.

1111. F. I. ANDERSEN, "The Qumran Targum of Job," *Buried History* 10 (3, '74) 77-84.

A discussion of the revolutionary importance of *11QtgJob* as an authentic pre-Christian targum, a sample of the Aramaic language used by Jews in the time of Jesus, and a witness to the Hebrew text of the book of Job.—D.J.H.

1112. H. BARDTKE, "Literaturbericht über Qumrān VIII. Teil. Die Damaskusschrift CD," *TheolRund* 39 (3, '74) 189-221. [Cf. § 19-326.]

Studies on the *Damascus Document* published during the past twenty-five years are described and evaluated. Approximately one third of the bulletin is devoted to the articles of J. Murphy-O'Connor on CD [§§ 15-376; 16-406, 727].—D.J.H.

1113. G. BLIDSTEIN, "4Q Florilegium and Rabbinic Sources on Bastard and Proselyte," *RevQum* 8 (3, '74) 431-435.

In *4QFlorilegium* 1.3-4 there are seemingly novel regulations excluding some classes of Israelites who were considered inferior from the eschatological temple. Among those excluded were the bastard (*mamzēr*) and the proselyte (*gēr*). There are no exact parallels to these regulations in rabbinic literature, but certain writings (*Aboth de Rabbi Nathan*, the Tosefta, the Talmuds, the Midrash, and the Mishnah) illustrate the general idea that the purity of Jerusalem demands a corresponding degree of exclusivity.—M.P.H.

1114. H. BURGMANN, "'The Wicked Woman': Der Makkabäer Simon?" *RevQum* 8 (3 '74) 323-359.

*4Q184* is an allegorical poem that describes a scheming and wicked woman. The historical subject of the allegory can be identified as the founder of a rival sect opposed to the Qumran community, "the first one of the way of unrighteousness" (1. 8). The main characteristic of this person is eloquence; of 60 stichs of the poem, 38 (1-6, 28-60) refer to the power that this person has over people through



his eloquence. Elsewhere in Qumran literature, eloquence is attributed to the Man of Lies, who was a contemporary of the Teacher of Righteousness. If the historical background of the allegorical poem is sought within the period of the founding of the Qumran community, Simon the Maccabee emerges as the most likely person to fit the description of the Wicked Woman. He is known to have been a master of eloquence and an unscrupulous demagogue, and he became the leader of the group from which the religious-political party of the Pharisees eventually evolved. It is highly probable that Simon can be identified as the Wicked Woman, the Man of Lies, the Wicked Priest, and the Lion of Wrath. This identification is supported when the historical events lying behind 4Q184 (ll. 1, 6-8) are illuminated.—M.P.H.

1115. A. CAQUOT, "Un écrit sectaire de Qoumrân: le 'Targoum de Job,'" *Rev HistRel* 185 (1, '74) 9-27.

The 1970 Groningen dissertation of E. W. Tuinstra (*Hermeneutische aspecten van de Targum van Job uit grot XI van Qumrân*) is examined, approved as a whole, and reinforced at some points. Despite its general literalism, 11QtgJob is not a neutral translation of the biblical text. The translator apparently wished to give to the sensitive philosophical dialogue of the OT the look of an edifying legend sprinkled with catechesis. The deviations from the biblical text reflect the Qumran sect's ideology in areas such as concern with "knowledge" and the "God of knowledge," eschatology, demonology, and religious practice. These general considerations are confirmed by details such as the use of "plantation" in Job 35:10 and the description of the banquet in Job 42:11.—D.J.H.

1116. J. CARMIGNAC, "L'emploi de la négation 'yn dans la Bible et à Qumrân," *RevQum* 8 (3, '74) 407-413.

An evolution in the usage of the negative particle 'yn begins to be seen in the later writings of the OT and continues in Qumran Hebrew. 'yn seems to have been more and more "felt" as a particle closely connected to its complement, and through the extensive use of lamed and the infinitive, 'yn developed an impersonal meaning, e.g. 'yn lqtwl, "no one to kill," or "no way of killing." (1) In only 3 out of 142 cases in the Qumran writings does 'yn follow the term it negates, and one such case is found in a Mishnaic Hebrew text from Murabba'at. In the Bible there are 58 examples of 'yn following a substantive or participle. (2) There are 9 examples in Qumran literature of 'yn being used, not with a substantive or participle, but with an infinitive preceded by lamed, meaning "no one to," "no way to." This use of 'yn is a late development in Hebrew; it is very rare in the Bible, appearing only 13 times in later writings. (3) There are two Qumran texts in which a personal pronoun is not attached to 'yn as a suffix but appears as an independent form. This accords with Mishnaic Hebrew usage, where the pronoun often retains a separate form, but in the Bible there are only two examples of this usage. (4) In Qumran Hebrew 'yn tends to be placed as close as possible to the term it negates; only 8 times is 'yn separated from its complement. There is one similar occurrence in the Murabba'at texts, but in biblical Hebrew 'yn is very often separated from the word it negates.—M.P.H.



1117. L. DEQUEKER, "The 'Saints of the Most High' in Qumran and Daniel," *Oudtestamentische Studiën* 18 ('73) 108-187.

A response to criticisms of the author's thesis [*EphThéolLouv* 36 (1960) 353-392] that the "saints of the Most High" are angels. (1) The meaning of the term is independent of one's view of the redactional history of Dan 7. Some revisions of the author's earlier views on that history are provided. (2) Nowhere in the Qumran writings is the understanding of the "saints" as members of the sect absolutely sure, whereas the meaning "heavenly beings" fits everywhere into the context and can be demonstrated in most of the texts. The exegesis of the term "saints" in the Apocrypha and Pseudepigrapha does not provide decisive evidence against the meaning of *qdwsym* advocated for the Qumran writings. (3) Dan 8:24-25 and 7:21, 22, 25, 27 can be understood as referring to the angels. The task of the saints is to be ministers of the divine kingdom. They are to rule the people of God after the heathen rulers have been destroyed and to join in condemning the evil forces who govern the heathen kingdoms.—D.J.H.

1118. A. FITZGERALD, "MTNDBYM in 1QS," *CathBibQuart* 36 (4, '74) 495-502.

When words built on the root *ndb* are used in the Priestly stratum of the Pentateuch and related levels of the OT, the "generous impulse," which is the key idea undergirding the usage, is always one directed toward the cult. The derivatives of the root on these levels can be regarded as technical terms with a considerably restricted semantic range. Thus the designation *mtndbym* in 1QS would be apt for the Qumran community, whose whole purpose of existence was preparation for the holy war and participation in the cult by perfect observance of the Law and by establishing in the community the necessary ritual purity. The designation may depend on the parallel that the members of the community saw between their own situation and that of David and the Israelites in 1 Chr 29:1-22. An examination of the other occurrences of *ndb* in the published Qumran corpus confirms the cultic denotation for the root and its derivatives at Qumran.—D.J.H.

1119. J. A. FITZMYER, "Some Observations on the Targum of Job from Qumran Cave 11," *CathBibQuart* 36 (4, '74) 503-524.

(1) We must view *11QtgJob* against the developing Jewish and Christian picture of the righteous and steadfast Job. (2) By and large the Targum is a rather literal translation of the Hebrew. Along with the other Qumran targumic materials, it shows that written Aramaic translations of OT texts were in use in Palestine in the 1st centuries B.C. and A.D. Nothing, apart from its discovery at Qumran, suggests that it had its origin in the Qumran community. The presence of Persian words and the absence of Greek words are among the noteworthy features. (3) A detailed comparison of *11QtgJob* and the 5th-century-A.D. targum published by P. de Lagarde in *Hagiographa chaldaice* (1873) shows that the latter does not depend on the former and that the two differ in exegetical and translational techniques. Particularly striking are the choice of entirely different Aramaic synonyms to render Hebrew words and the number of clearly isolable words or phrases that reflect early and late translations. The Aramaic of the later targum is similar to that of the so-called Palestinian Targums of the Pentateuch.—D.J.H.



1120. R. P. GORDON, "The Targum to the Minor Prophets and the Dead Sea Texts: Textual and Exegetical Notes," *RevQum* 8 (3, '74) 425-429.

Observations on forms and translations in light of the Targum and texts from Qumran and Murabba'at: Nah 1:5 [*hārîm*]; Nah 2:8 [*wehuṣṣab*]; Nah 3:6 [*keṛō'î*]; Hab 1:10 [*wayyiṣbor 'āpār*]; Zeph 3:10 [*'atāray bat pûṣay*]; Zech 12:6 [*keḵiyôr*].—M.P.H.

1121. G. GRATSEAS, "Hē ananeōsis tōn melōn tōn Essaïokoumraneïōn Koinotētōn" [The Renewal of Membership in the Essene-Qumran Communities], *Delt BibMel* 2 (8, '74) 329-348.

A survey of evidence in Philo, Josephus, Pliny the Elder, and the Qumran documents on how the Essenes gained new members. Five ways of renewing membership are reported in these sources: (1) by adoption, (2) through births, in the case of married members, (3) through voluntary commitment and preparatory discipline of mature adults, (4) through attraction of people devoid of means and tired of life to a peaceful and structured existence, and (5) through readmission of lapsed members after a trial period. From a historical-critical standpoint, the third way was dominant and the fourth, least practiced. The process by which one became an Essene, ending with a formalized ceremony before the whole assembly, is also described.—Th.S.

1122. J. GRAY, "The Massoretic Text of the Book of Job, the Targum and the Septuagint Version in the Light of the Qumran Targum (11 QtargJob)," *ZeitAltWiss* 86 (3, '74) 331-350.

The order of the MT is generally corroborated by *11QtgJob*, though Job 40:3-4 is missing and 40:5 appears between 42:2 and 42:4. Also, it stops at Job 42:11 of the MT and so lacks the LXX's long and detailed addition of 42:17a-e. The Qumran targum is much more of a direct translation than the later Aramaic targums and represents the tradition of translation and exegesis that emerges as that of the Jewish community in Alexandria in the LXX. Its deviations from the MT are usually of the same order as those of the LXX prior to Origen; in both cases they are of a didactic nature and do not presuppose a divergent text.—D.J.H.

1123. J. A. HUNTJENS, "Contrasting Notions of Covenant and Law in the Texts from Qumran," *RevQum* 8 (3, '74) 361-380.

There appear side by side in the Qumran texts legal and fluid notions of covenant, both of which are expressions of the same faith in the redemption of God in the last days. In *CD* 6.14, 18-19a; 19.33b-34a; 20.11-12, the technical and restricted notion of covenant law centers mainly on the issue of the calendar. To be obedient to the New Covenant is to follow the rules laid down by the sect as a result of its exegetical decisions. The objective of the interpretation of the Torah at Qumran was to seek biblical support for the sect's dating of the Sabbath and the festivals. The calendar was important because its correct observance made the sect ready for the Jubilees, by means of which God's salvation appeared in history. In *1QpHab* 2.1-4a, 6b-10, the New Covenant is identified with the teachings of the Teacher of Righteousness, and covenant allegiance is understood in a more fluid sense as a disposition of faith in a revelation concerning God's eschatological purpose. In the Qumran hymns, or *Hodayot*, the whole notion of covenant and law has been

internalized and spiritualized as faith in God's truth, i.e. his redemptive work in history.—M.P.H.

1124. B. JONGELING, "La colonne XVI de 11 Q tg Job," *RevQum* 8 (3, '74) 415-416.

Remarks on P. Grelot's restoration of col. 16 of *11QtgJob* [§ 17-1158r]. Grelot's starting point is the fact that the editors' restoration makes the column noticeably narrower than the other columns. Though his restoration solves some of the difficulties of the editors' reconstruction, Grelot does not seem to have considered one factor. When the scribe began col. 16, he was nearing the end of the piece of skin. The space remaining was too large for one column, but too narrow for two columns of the normal width. The scribe thus made both columns (16 and 17) narrower. While this factor may not be decisive in solving the problem, it should not be neglected.—M.P.H.

1125. J. MURPHY-O'CONNOR, "The Essenes and their History," *RevBib* 81 (2, '74) 215-244.

An attempt to integrate the material overlooked by H. Stegemann in his *Die Entstehung der Qumrangemeinde* (1971) into an alternative reconstruction of early Essene history. (1) The hypothesis of a Babylonian origin for the sect accounts for a number of indications that Stegemann has ignored entirely. "Damascus" is a symbolic name for Babylon, and a natural one when Amos 5:26-27 is read in the version preserved in *CD* 7.14-15. The Essene movement originated not as a reaction to Hellenism but as the result of inspired reflection on the causes of the divine punishment that was the Exile. (2) External pressure and internal tension were the inescapable factors governing Essene life for the "twenty years" (*CD* 1.9) when its members returned to Palestine, probably after the first victories of Judas Maccabeus in 165 B.C. (3) The Wicked Priest is Jonathan Maccabeus, who assumed the high-priestly office in 152 B.C., and the Teacher of Righteousness is his predecessor. The Teacher was the senior member of the Zadokite dynasty who performed the high-priestly functions during the seven years when there was no officially appointed high priest (Josephus, *Ant.* 20.237). (4) The Teacher's proposal that the Essenes should move to the desert (*1QS* 8.12b-14, 19b-20) provoked a split within the movement. The Man of Lies may have been inspired by a genuine concern for the legitimate Essene tradition in persuading the majority to reject the Teacher's proposal and its implications for Essene life. (5) The archaeological evidence is at least compatible with the textual evidence for the founding of the Qumran community during the high priesthood of Jonathan (152-143 B.C.). The first Essene occupation was small and numbered only about fifty. The troubled situation in Judea at the end of the reign of John Hyrcanus and during the whole reign of Alexander Janneus then contributed to an influx of new members. The existence of another Essene group (that of the Man of Lies) constituted a temptation for those bound to the severity of existence at Qumran, but this crisis seems to have been overcome by the middle of the 1st century B.C. The Qumran community then had sufficient equilibrium to survive the dislocation imposed on it by the earthquake of 31 B.C. and returned there to live in peace and hope until the Romans dispersed the community in A.D. 68-69.—D.J.H.



1126. S. SABUGAL, "1 Q Regla de la Comunidad IX, 11: dos Ungidos, un Mesías," *RevQum* 8 (3, '74) 417-423.

The primitive meaning of the word *mšyh*, "anointed one," is derived from the rite of unction. In Qumran literature when the word *mšyh* is used as a messianic title, it designates the Davidic king. The phrase *wmšyhy 'hrwn wyśr'l* in 1QS 9.11 expresses the hope of the Qumran community in the coming of "the Anointed Ones of Aaron and Israel": the high priest and the messianic king descended from David. Both come from the same community (= Aaron and Israel), but only one of them is the messiah. In 11QMelch the "messenger" (*hmbśr*) of Isa 52:7 is identified with "the one anointed with the spirit" (*mšyh hrwḥ*); cf. Isa 61.1. Here *mšyh* designates a prophetic messianic figure whose activity takes place in "the succession of days" (*b'hryt hymym*). In other Qumran texts this is the period of the activity of the messianic king. The messenger, or the anointed with the spirit, can then be identified with the Davidic king. In 11QMelch the phrase *'hryt hymym* refers to the jubilee year, when Melchizedek will liberate Israel. In this text Melchizedek is a kingly messianic figure and is identified with the messenger, the one anointed with the spirit. In other Qumran documents the function here ascribed to Melchizedek, the liberation of Israel, is assigned to the messianic king descended from David.—M.P.H.

1127. B. THIERING, "Suffering and Asceticism at Qumran, as illustrated in the Hodayot," *RevQum* 8 (3, '74) 393-405.

The method of analyzing the *Hodayot* passages on suffering by comparing them with their models, the OT psalms of lamentation and thanksgiving, reveals that suffering was given a positive value at Qumran. While in the OT psalms of lamentation there is frequently a connection between sin and suffering, there is no such connection in the *Hodayot*, where suffering seems to be part of the allotted role of the elect member (e.g. 1QH 11.15-22). This attitude must have had a bearing on the way the Qumran community carried out its ascetic discipline, encouraging the acceptance of extremes of hardship in the course of fulfillment of the law. Using the image of labor-pains and birth, the hymn in 1QH 3.6-12 shows that the sufferings of the sect were understood as productive of the messianic age; pain would actually bring about the advent of the messiah. The sectarian's discipline, as well as his endurance of persecution, was directed toward the future as a means of cooperation in the labor pains of a new age.—M.P.H.

### *Jewish Backgrounds*

1128. J. BLENKINSOPP, "Prophecy and Priesthood in Josephus," *JournJewStud* 25 (2, '74) 239-262.

Although Josephus believed that the age of prophecy was in principle past and gone, he could find grounds in the OT and its interpretation in contemporary Judaism for the prophetic character of his life's work as a historian. *War* 3.351-354 reveals some important aspects of the contemporary understanding of prophecy: (1) The revelation coming through divine inspiration has to do with the course of future events in the political sphere. (2) It is mediated through the dream but even more importantly through the interpretation of biblical texts. (3) Access to

this last is associated with the writer's priestly status, to which he evidently attaches great importance. Josephus' understanding of prophecy and priesthood is close to that of the Pharisees and Essenes. Those who politicized prophecy (especially the Zealots) by announcing the messianic age of deliverance or presenting themselves as messiahs are condemned as false prophets.—D.J.H.

1129r. J. BOWKER, *Jesus and the Pharisees* [cf. *NTA* 18, p. 123; § 19-794r].

S. C. REIF, *JournSemStud* 19 (2, '74) 301-305.—The attempt in the introduction to summarize complicated and controversial issues leads to an unacceptable degree of distortion and sketchiness. The discussion about the Pharisees in the NT seems "uncritical, hypothetical and inadequately documented" and takes little account of the numerous alternative views expressed by established scholars in this area of study. The translations do not represent a significant advance on what is already available. The remainder of the review is devoted "to a listing of some of the numerous errors which preclude any recommendation of the volume as a textbook" and some general concluding remarks on the field of Jewish studies today.—D.J.H.

1130. J. J. COLLINS, "The Symbolism of Transcendence in Jewish Apocalyptic," *BibRes* 19 ('74) 5-22.

A critique of N. Perrin's designation of apocalyptic symbols as "steno-symbols" (i.e. having one-to-one relationships with what they represent). The primary data that concern the apocalyptist are the persecution and crisis of the present. The portrayal of future events is an expression of hope growing out of the needs of the present crisis and is expressed in terms drawn from the religious tradition or in archetypal symbols [cf. § 18-1074]. The possibility of a one-to-one identification of the symbols does not necessarily mean that the symbols are steno-symbols, which are exhausted in the process of allegorical translation. The fact that resurrection was formulated in a variety of ways (even within a single work) shows that the symbolic aspect was more important than any one realistic formulation. An apocalyptic writer who affirmed the resurrection of the dead was ultimately not affirming a particular future event so much as a conviction that the world was constituted in such a way that justice would eventually prevail. The afterlife fulfills in apocalyptic the same liberating function that the acceptance of death fulfills in Heidegger's philosophy.—D.J.H.

1131r. A. DÍEZ MACHO, *Neofiti* 1, Tomo I-III [cf. § 18-711r].

M. KLEIN, "Notes on the printed edition of MS Neofiti I," *JournSemStud* 19 (2, '74) 216-230.—After surveying modern publication of the Pentateuchal Targums and describing this edition of *Neofiti*, the article points out questionable readings and interpretations (sixteen from Genesis, six from Exodus, two from Leviticus) and calls attention to five instances where the editor has failed to recognize a "corrected error" in the text. These examples remind us that the Targums are part of an extensive midrashic literature, that *Neofiti* is a unified composition, that it has its own particular method and language, that scribes have unwillingly introduced errors into its text, and that our preconceived emendations must not be imposed on a text that is already correct.—D.J.H.



1132. L. H. FELDMAN, "Epilegomenon to Pseudo-Philo's *Liber Antiquitatum Biblicarum* (LAB)," *JournJewStud* 25 (2, '74) 305-312.

Additions to the author's prolegomenon to the 1971 reissue of M. R. James's *The Biblical Antiquities of Philo* [NTA 16, p. 131]. Comments on general matters and particular texts as well as 45 more bibliographical items are presented.—D.J.H.

1133r. J. GAGER, *Moses in Greco-Roman Paganism* [cf. NTA 17, p. 126; § 17-1170r].

T. RAJAK, *JournJewStud* 25 (2, '74) 323-326.—As a handbook gathering scattered and sometimes recondite material, the work fulfills a useful function. But the literary contexts and historical settings of the passages cited could have been explored in more detail. The supposition that Hecataeus of Abdera used a standard ethnographical account is based on circular reasoning, and the discussions of Manetho and Apion are too brief. The idea that Jewish apologies made a significant contribution to pagan knowledge of Judaism is questionable. While G is surprised at the extent of pagan knowledge of and sympathy for Judaism that he has discovered in the course of his work, what is surprising and demands comment is still the lack of serious response on the part of Greco-Roman civilization to a culture that existed for so long in such proximity to it.—D.J.H.

1134. J. GIBLET, "Un mouvement de résistance armée au temps de Jésus?" *Rev ThéolLouv* 5 (4, '74) 409-426.

On the relationship between Jesus and the Zealot movement in the 1st century, R. Eisler and S. G. F. Brandon stress similarities whereas such writers as O. Cullmann and M. Hengel underline the differences. (1) The Zealots should be characterized as Jews concerned with fidelity to the covenant (or more precisely, to the Law) and respect for the Temple. They did not hesitate to employ violence in order to maintain that order required by the Law, and such violence was interpreted as expressing God's anger. The Zealots were only remotely a political movement. Concerns such as foreign occupation and "national liberation" were not major concerns of theirs. (2) Another movement, however, influenced by certain Greek and Roman doctrines about the struggle for political freedom, began under the leadership of Judas the Galilean and influenced Palestinian youth in A.D. 44-45 and again very widely in A.D. 65. This movement, which was strongly subversive and anti-Roman, was not an offshoot of Jewish apocalypticism (as Hengel believes) but more Hellenistic, somewhat analogous to Philo's reworking of Aristotle's political philosophy (as E. Peterson has correctly seen). (3) In the lifetime of Jesus, there was hardly anything such as guerrilla warfare or revolutionary armed interventions. Strong rebellions against Rome began only after Jesus' lifetime—after A.D. 44 with the departure of Agrippa.—M.A.F.

1135r. M. GRANT, *The Jews in the Roman World* [cf. NTA 18, p. 125].

S. APPLEBAUM, *JournJewStud* 25 (2, '74) 329-332.—Grant has rendered valuable service by placing early Christian development in both Jewish and Roman settings, but one wonders if the survey of this issue is not disproportionate to the subject of the book. The social psychology of the Jews in the first and second revolts, the economic and social factors in the relations of Rome and Judea, and

the status of the Jews in the Diaspora are not treated adequately. The number of factual inaccuracies (listed in the review) seems to exceed the limits of the permissible.—D.J.H.

1136r. B. GROSSFELD, *A Bibliography of Targum Literature* [cf. *NTA* 17, p. 424].

W. BAARS, *VetTest* 25 (1, '75) 124-128.—Scholars owe a debt of gratitude to G for filling in a gap at the right moment. But the book is disfigured by a rather large number of mistakes and inaccuracies apt to mislead less discriminating readers. The division of material is excessively rigid and artificial. The coverage of literature is not as complete as one would expect; sixty additional items are listed here. More cross-references, further details about the availability of unpublished dissertations, and information about reprints would have made the work even more useful.—D.J.H.

1137. A. B. KOLENKOW, "What Is the Role of Testament in the Testament of Abraham?" *HarvTheolRev* 67 (2, '74) 182-184.

The *Testament of Abraham* (as well as the *Testament of Isaac*) hinges on the tradition that Abraham did not make a testament. God tried to get Abraham to give a testament, but Abraham would not acquiesce in the thought of death and therefore did not prepare for death by making a testament. Indeed, he must finally be tricked into dying. The production of the so-called *Testament of Abraham* both explained why Abraham did not give a testament and enabled the author to put forth (in the presentation of Abraham's trip to heaven and his conversations with Michael and Death) his view of what Abraham would have revealed to his children if he had actually made a testament.—D.J.H.

1138. E. LEVINE, "Loca parallela to the midrashic elements of Targum Neophyti I: Genesis," *Sefarad* 34 (1, '74) 3-30.

A list of midrashic elements found in the Genesis section of *Targum Neofiti* and other Jewish literature. The location of the midrashic element by chapter and verse of *Neofiti*, the quotation in English of the midrashic element, and the parallels from rabbinic literature are presented in each instance.—D.J.H.

1139. F. LOFTUS, "A Note on *syntagma tōn Galilaiōn* B.J. iv 558," *JewQuartRev* 65 (3, '75) 182-183.

The expression *syntagma tōn Galilaiōn* in Josephus, *War* 4.558 does not indicate a geographical location or describe an organized influx of refugees from Galilee into Jerusalem. Rather, as S. Zeitlin [§ 19-362] has suggested, the phrase refers to a particular rebel group; in this instance they are the followers of John of Gischala, the power-hungry "Galilean."—D.J.H.

1140. A. MYRE, "Les caractéristiques de la loi mosaïque selon Philon d'Alexandrie," *SciEsp* 27 (1, '75) 35-69.

An outline of the principal characteristics of the Philonian concept of the biblical *nomos*. God is the perfect legislator, the source of all laws. His primary role does not preclude collaboration. The only section of the Pentateuch whose



sole legislator is God is the Decalogue. The rest was given by God to Moses, who is legislator, prophet, and interpreter. Each of these functions is examined: the *nomos empsychos*, the difference between *prophētēs* and *hermēneus*, and *hermēneia*. Then the Philonian conception of law as a definite, written document is taken up. Here the inspiration and the revealed content of the Law, which Moses wrote with God (*synegrapsen*), are discussed. The article concludes with a consideration of the relation of reason and revelation, not to deny Philo's hellenizing of Judaism, but to understand his own inner attitude to the Law of Moses. Divine, revealed, inspired, immutable and universal, the Law of Moses is the best law.—S.B.M.

1141. J. NEUSNER, "From Exegesis to Fable in Rabbinic Traditions About the Pharisees," *JournJewStud* 25 (2, '74) 263-269.

Investigations of rabbinic pericopes in which an originally anonymous exegesis of a biblical text (e.g. Ps 112:7; Deut 15:3, 8, 9-10) is next attributed to a master (Hillel in the instances discussed here) and then turned into a story about the master in a later version. Just as Acts 2:34-35 preserves the original and fundamental Christian use of Ps 110:1, which was later turned into the Jesus-story of Mk 12:35-37, so the anonymous exegeses reviewed here have been assigned to Hillel without any significant development at all; but then form the basis of further efforts at historicizing exegeses, wherein a historical dimension originally lacking is added. As to the source of the original anonymous exegesis, we can say nothing.—D.J.H.

1142. J. NEUSNER, "The Idea of Purity In Ancient Judaism," *JournAmAcadRel* 43 (1, '75) 15-26.

Two important ideas about purity and impurity come down from ancient Israel: (1) These states are cultic matters. (2) They may serve as metaphors for moral and religious behavior, primarily in regard to sex, idolatry, and unethical action. In the period of the Second Temple the themes tend to occur in connection with sectarian strife within the Jewish community. The important pre-A.D.-70 sects (the Qumran community, the church, the Pharisaic fellowship) were all determined to define their relationship to the established Temple and to come to terms with it. Both Philo and the rabbis ignored the cultic focus of purity and expanded the use of impurity as a metaphor for idolatry and immorality. It is a curious irony that, in changing the focus of purity from the cult to the home and street, Pharisaic and rabbinic Judaism returned to the view of purity probably characteristic of Israelite religion before the promulgation of the Priestly Code. What binds all these religious movements together is their capacity to construct a surrogate for the Temple as the foundation-stone of Judaic life.—D.J.H.

1143. A. P. O'HAGAN, "The Martyr in the Fourth Book of Maccabees," *StudBibFrancLibAnn* 24 ('74) 94-120.

Without claiming that the author of this treatise had any systematized view of the martyr's role, we may still group the various aspects of his thought around the notion of mediator. The martyr is a godly man set before men and before

God. Before men, his role is that of (1) witness (though the word does not yet possess a very technical sense); (2) champion, representing and embodying his people in a physical contest and fighting on behalf of God, bringing about God's cosmic and historical plan; (3) a paradigm of virtue proving the excellence of reason over passion, religion over worldly conduct, and endurance over suffering. Before God, the martyr has three roles: (1) intercession, calling down mercy on God's people; (2) atonement, voluntarily suffering and thus purifying the people of their sin; (3) sacrifice, offering himself in a way that is best described by using the cultic terminology from the Temple and the key words that are associated by tradition with the sacrifice of Isaac. Thus we see that in the period in which *4 Maccabees* was written there was current a theology of intermediation.—F.M.

1144. M. OHANA, "Prosélytisme et Targum palestinien: Données nouvelles pour la datation de *Néofiti* 1," *Biblica* 55 (3, '74) 317-332.

In the OT *gēr* signifies a "stranger residing among the Jewish people" and has no connection with conversion to Judaism. But in the Mishnah and the halakic midrash, *gēr* means a "pagan converted to Judaism" and the verbal forms of *gwr* mean "to be converted." Where the halakah understands a text of the Pentateuch having *gēr* to refer to a proselyte, *Onkelos* and *Ps.-Jonathan* are in perfect accord and use *gywr/gywr'* to mean "proselyte" (never "stranger") and *ytgyyr* to mean "to be converted" (never "dwell"). But in *Neofiti* the term *gywr/gywr'* always means "stranger" and *ytgyyr* always means "dwell." This usage in *Neofiti* (in both text and margin) indicates a date of composition prior to the time when the traditions gathered in the Mishnah took shape. The interpretation of Deut 23:3-9 (where *Onkelos* follows the halakah in reading "conversion" into the passage, but *Neofiti* does not) and the absence of *gēr tôšāb* as a social category in *Neofiti* confirm this suggestion.—D.J.H.

1145r. J.-M. ROSENSTIEHL, *L'Apocalypse d'Élie*, Textes et études pour servir à l'histoire du judaïsme intertestamentaire, tome I (Paris: Geuthner, 1972), 149 pp.

P. S. ALEXANDER, *JournSemStud* 19 (2, '74) 291-293.—This study gives French translations in parallel columns of the Akhmimic and Sahidic fragments of the *Apocalypse of Elijah*. The translation is accompanied by extensive footnotes, a long introduction, and exhaustive indexes. The work applies the accumulated knowledge and expertise of almost a century of pseudepigrapha study to a text that hitherto has attracted the attention mainly of philologists. Rosenstiehl (with E. Schürer and W. Bousset) dates the present form of the text to the late 3rd century A.D., but he contends that underlying the extant work is a Jewish text of the 1st century B.C. composed by someone with intimate knowledge of the teaching and history of the Essenes. Yet several facets of R's account of the evolution of this text are not at all clear. (1) Given that 2.23-45 is a reworking of a text that had its original locus in the 1st century B.C., something should have been said about the form the text took then and the historical events to which it referred. (2) If it is conceded that there is an irreducible Christian element in the text, one would expect some discussion of when that element came in and whether a Christian hand could have been responsible for the reworking of



2.23-45. (3) There is no sufficient justification for R's conclusion that there is a single written source behind the *Apocalypse of Elijah*. The evidence appears to be compatible equally with the conclusion that the work was fused together from several different apocalypses of different dates. (4) The interpretation of 2.23-45 that allows R to relate this section to the strife between Rome and Persia in A.D. 250-270 is neither inevitable nor plausible.—D.J.H.

1146r. E. SCHÜRER, *The History of the Jewish People in the Age of Jesus Christ (175 B.C.-A.D. 135)*, rev. and ed. G. Vermes and F. Millar, vol. 1 [cf. *NTA* 18, p. 260].

S. C. REIF, *JournSemStud* 19 (2, '74) 296-300.—The unquestionable value of much of this first part of Schürer's work, and the editors' considerable achievement in rewriting it, make this volume (if judiciously used) a worthwhile (though expensive) addition to the textbooks available for the period. The editors have made numerous adjustments and additions but have been prevented by their self-imposed terms of reference from subjecting Schürer's methodology and general approach to Jewish history to the thoroughgoing criticism that they require. Some of Schürer's less admirable traits (the variation in credibility accorded to classical sources and Josephus on the one hand and to rabbinic literature on the other, the failure to exploit many talmudic-midrashic sources usefully and skillfully, the tedious presentation of historical details) have been perpetuated. Nowhere are we informed of the criteria by which changes have or have not been made, and it is difficult to determine where changes have in fact been made. Criticisms on points of detail are also presented.—D.J.H.

1147. E. TESTA, "Lo schema letterario sulla distruzione del tempio e di Gerusalemme," *StudBibFrancLibAnn* 24 ('74) 265-316.

In the Jewish and Jewish-Christian literature that treats of the destruction of Jerusalem, one finds, along with an overlap of perspective that combines 586 B.C. and A.D. 70, a constellation of recurrent schematic features. (1) The just ones leave the city, thus depriving the sinners of their protection. These just ones can be Jeremiah, Baruch, Yohanan ben Zakkai, or "the church planted by the Twelve." (2) The destroying angels come. One opens a breach in the wall, and four others begin fires in the four corners of the city. (3) Some special provision is made for the sacred vessels of the Temple; usually the earth hides them until the time determined by God. (4) The destroying enemies, who could have done nothing without the action of the angels, are God's instruments for punishing his people. (5) The keys to the Temple, and thus to holy knowledge, are rendered to God by the priest(s), who throw themselves into the fire, acknowledging their guilt (Christian texts often allude to Mt 23:13; 16:17-18). (6) The proximate reason for the destruction of the city is variously given as (a) the killing of a just man between the altar and the sanctuary, (b) the killing of a just man of prayer (these two themes are variously developed), or (c) the fact that the virgins who wove the Temple veils had to kill themselves in the destruction. (7) There are lamentations over the city and the Temple. The most likely *Sitz im Leben* for this type of literature, at least in its origins, is the penitential services held at the ruins of the Temple between A.D. 70 and 135.—F.M.

### Greco-Roman Backgrounds

1148. N. G. L. HAMMOND, "The Western Part of the Via Egnatia," *JournRom Stud* 64 ('74) 185-194, plates IX-X.

A description of the Via Egnatia in Roman times, with a summary of new evidence reported recently in Albanian archaeological publications. The roads from Dyrrachium and Apollonia (Aulon) up into the Shkumbi valley were originally of local importance only, but with the advent of Roman control they became the link between Asia Minor and Italy. A map of the western portion of the Via Egnatia, from Dyrrachium and Apollonia on the Ionian Gulf to near Lake Ochrid, is also provided.—J.W.D.

1149. P. W. VAN DER HORST, "Musonius Rufus and the New Testament. A Contribution to the Corpus Hellenisticum," *NovTest* 16 (4, '74) 306-315. [Cf. § 18-1097.]

A list of parallels (lexicographic, stylistic, religious, ethical, etc.) between the NT and the literary remains of Gaius Musonius Rufus, a popular Stoic philosopher and preacher who lived at Rome in the latter half of the 1st century A.D. The parallels are presented according to the NT sequence.—D.J.H.

Greco-Roman Backgrounds, cf. § 19-1055, 1133r, 1135r.

### The Early Church

1150. G. R. DRIVER, "Notes on two Passages in the Odes of Solomon," *Journ TheolStud* 25 (2, '74) 434-437.

Comments prompted by the publication in 1973 of J. H. Charlesworth's edition of the *Odes of Solomon*. (1) The lamadh affix to "Lord" (*lmāryā'*) in *Odes* 7.3 is exclamatory ("indeed, surely, truly"). This usage is fairly common in Akkadian and Ugaritic, sporadic in Hebrew, rare in Syriac and Mandaic, common in Arabic, but hardly known in Aramaic and Ethiopic. (2) The word *glale'* ("waves") in *Odes* 31.11 could be emended to *glāle'* or *glīle'* ("round, rolling") to yield this translation: "... pounded by rolling rocks . . . ."—D.J.H.

1151. M. ELZE, "Häresie und Einheit der Kirche im 2. Jahrhundert," *ZeitTheol Kirch* 71 (4, '74) 389-409.

In assessing attitudes and structures within the primitive church, scholars have commonly held that (1) unity was the original form of church life, all pluralizing aspects being secondary innovations, and (2) from the beginning unity was conceived primarily in doctrinal terms. W. Bauer's *Rechtgläubigkeit und Ketzerei* (1934), especially in the additions by G. Strecker to the 2nd edition (1964), has aided in correcting the first misunderstanding. This essay attempts to show that church unity was related to unity of doctrine only in the 2nd century. In pre-Christian philosophical usage *hairesis* means adherence to a particular school; varying principles (*dogmata*) among schools did not affect adversely a common unified vision of man. The LXX does not use *hairesis* in a technical sense. *Hairesis* in 1 Cor 11:19 and Gal 5:20 refers to factions or party spirit, i.e. disruptions in harmonious community living. Similar concerns are seen in Ignatius (*Ephesians* 6.2; *Trallians* 6.1). When Paul does attack disunity in doctrine, as in Gal 1:8, he does not employ the word *hairesis*.



What accounts for the change that relates *hairesis* to doctrinal issues rather than to inner-church harmony is the often neglected influence of the apologists in the mid-2nd century. They attempted to harmonize Christianity with Hellenistic philosophy, especially by assimilating the *logos* of Hellenistic thought to Christ. More than anything else, the articulation of a *logos* theology contributed to the shift in the focus of *hairesis* in the middle of the 2nd century.—M.A.F.

1152. A. F. J. KLIJN AND G. J. REININK, "Elchasai and Mani," *VigChrist* 28 (4, '74) 277-289.

According to the *Fihrist*, written by al-Nadīm at the end of the 10th century, and the Cologne Mani codex published by A. Henrichs and L. Koenen in *Zeitschrift für Papyrologie und Epigraphik* 5 (1970), Mani grew up in a sect (called the "Mughtasilah" by al-Nadīm) of which Elchasai was supposed to be the founder. The two sources agree that the members of the sect practiced frequent ablutions and used food that was carefully cleaned. The dissimilarities (e.g., regarding food, the "seven sayings," the astrological elements, the appeal to Jesus) are explainable without denying that the two sources are speaking about the same sect. We must imagine Elchasaitism as a missionary movement that had some central ideas like baptisms and incantations but interacted with foreign ideas and thus appeared in many different forms.—D.J.H.

1153. K. A. D. SMELIK, "'Aliquanta ipsius Sancti Thomae,'" *VigChrist* 28 (4, '74) 290-294.

During her visit to the large (Thomas) church in Edessa in A.D. 418, Egeria says that she read *aliquanta ipsius sancti Thomae*. Usually this is seen as a reference to the *Acts of Thomas*, but it is equally possible to think of the logia of the *Gospel of Thomas*. This opens up the interesting possibility that Egeria's codex, brought with her to the Holy Land and her other destinations, might have contained a Latin version of the *Gospel of Thomas* and that in Edessa she might have read from this Gospel the esoteric instructions of Thomas by Jesus.—D.J.H.

1154. G. THEISSEN, "Legitimation und Lebensunterhalt: Ein Beitrag zur Soziologie urchristlicher Missionare," *NTStud* 21 (2, '75) 192-221.

Two kinds of itinerant preachers are found in the early church: wandering charismatics who originated in the Palestinian church and were motivated by the ethos of Jesus' missionary instructions to his disciples, and community organizers (typified by Barnabas and Paul) who originated in Hellenistic urban contexts. In each case socio-political, socio-economic, socio-ecological and socio-cultural factors are adduced to account for the types. In Corinth, as reflected in Paul's correspondence, representatives of the types came into sharp conflict, occasioned by the characteristic mark of socially deviant behavior of each group, the claim to support on the part of the first and the renunciation of it on the part of the second. The conflict focuses on the issue of missionary legitimation in which three kinds of legitimation can be distinguished: charismatic, traditional, and functional. Paul and his competitors make divergent claims in each of these areas. An excursus is devoted to describing the sociological structure of the parties in Corinth.—G.W.M.

Early Church, cf. § 19-1013.

## Gnosticism

1155. F. GARCÍA BAZÁN, "Gnóstica. El capítulo XVI de *La vida de Plotino* de Porfirio," *Salesianum* 36 (3, '74) 463-478.

A detailed analysis of *Vita Plotini* 16, which mentions the opposition to Gnosticism of the school of Plotinus, in the light of other ancient writings, the Nag Hammadi documents, and the anti-Gnostic polemic of Plotinus himself.—G.W.M.

1156. Y. JANSSENS, "Le Codex XIII de Nag Hammadi," *Muséon* 87 (3-4, '74) 341-413.

Introduction, transcription, translation, and commentary are provided for the major work occupying the surviving pages of Nag Hammadi Codex XIII, "The Trimorphic Protennoia." The document reflects Barbelognosticism and has close affinities to the untitled tractate of the Bruce Codex, to the *Apocryphon of John*, and to other Nag Hammadi tractates. In hymnic form, it represents a portrayal of the Protennoia as thought, voice, and word.—G.W.M.

1157. E. LÓPEZ, "Mandeísmo y Nuevo Testamento," *StudOvet* 2 ('74) 179-289.

For the benefit of readers of Spanish, a general presentation of Mandaism and its relevance for the study of the NT is provided, for the most part without critical discussion. The survey contains three major sections: (1) general questions about the Mandaeans, their names, writings, the history of scholarship, and the like; (2) a sketch of Mandaean religious beliefs and moral and cultic practices; (3) extensive lists of typical Mandaean references to Jesus and Christians, parallels with the Fourth Gospel, and parallels with the rest of the NT.—G.W.M.

1158. M. MARCOVICH, "Phanes, Phicola, and the Sethians," *JournTheolStud* 25 (2, '74) 447-451.

Hippolytus' account of the mysteries of the Great Goddess of the Attic Phyla, for which a restored text is offered here (*Refutatio* 5.20.6-8), draws upon a Sethian exegesis of an ancient Orphic cosmogony about Phanes and Phicola.—G.W.M.

- 1159r. J.-É. MÉNARD, *L'Évangile de Vérité* [cf. *NTA* 17, p. 425].

J.-D. DUBOIS, "Le contexte judaïque du 'nom' dans l'Évangile de Vérité," *RevThéolPhil* 24 (3, '74) 198-216.—A general description of the work, which situates it in relation to M's earlier writings on the subject, is followed by a sketch of the Jewish background of the concept of the "name" as developed in the *Gospel of Truth*. Though he is aware of it, M does not give adequate place to the Jewish element in this notion. One can reconstruct a chain of development leading from the OT to the *Gospel of Truth* in which the intertestamental literature, including Qumran, plays an essential role.—G.W.M.

1160. J.-E. MÉNARD, "Symboles et Gnose," *RevSciRel* 49 (1-2, '75) 33-48.

Observations on the gnostic symbolisms of the circle and paradise, the pleroma, water and fire, resurrection and rebirth, and sacred marriage. Gnosis aims to abolish the bipolarities and dualisms that characterize man and his history. By



rising above the dualisms toward the primordial unity, man rediscovers his soul. There is nostalgia for a primordial time (*Urzeit*) and a primordial origin (*Ursprung*). Of all the religions, gnosis most often has recourse to the symbols by which man projects himself and his destiny onto the screen of a mythical time where he relives his fall into matter and his return to the heavenly origins that are his.—D.J.H.

1161. W. MYSZOR, "Gnostycyzm—przegląd publikacji," *StudTheolVars* 13 (1, '75) 193-230.

A report on recent publications (in various languages) on gnosticism arranged according to these headings: publications of the Nag Hammadi texts, methodological investigations, the form and literary character of the apocalypses, the essence of gnosticism, the derivatives of gnosticism, gnosticism and the NT, and the relation of gnosticism to Hermetism, Mandaicism, Manichaeism, and ancient Christian literature.—D.J.H.

1162. D. M. SCHOLER, "Bibliographica Gnostica: Supplementum IV," *NovTest* 16 (4, '74) 316-336.

This supplement to the author's *Nag Hammadi Bibliography* (1971) includes items published in 1973, as well as earlier items that had not been included previously, and follows the general pattern and limits of the preceding supplements [§§ 16-1092; 17-1225; 18-1123].—D.J.H.

1163. M. TARDIEU, "Le titre du deuxième écrit du Codex VI," *Muséon* 87 (3-4, '74) 523-530.

The title of CG VI,2 must be read "The Thunder: Perfect Mind" and may be understood as a very normal reference to the divine voice of the thunder in the religious literature of the Hellenistic period. A survey of the theme of thunder in the literature of the period provides a background for the Gnostic adaptation of it to the figure of Sophia-Ennoia-Pronoia and similar revealing personages in the myth.—G.W.M.

1164. A. WERNER, "Die Apokalypse des Petrus. Die dritte Schrift aus Nag-Hammadi-Codex VII," *TheolLitZeit* 99 (8, '74) 575-584.

Translation, with a brief introduction, by the Berlin research group of CG VII,3, "The Apocalypse of Peter," which reveals an inner-Gnostic polemic, perhaps among the type of Gnostics called Archontics by Epiphanius.—G.W.M.

- 1165r. E. M. YAMAUCHI, *Pre-Christian Gnosticism* [cf. *NTA* 18, p. 262].

G. QUISPEL, *LouvStud* 5 (2, '74) 211-212.—The author is correct in concluding that there is no evidence for the pre-Christian Iranian myth of the Saved Savior. The *Hymn of the Pearl*, the most important witness for the defense, can and must be read as a Christian hymn about the soul. While the Mandaean "savior" could owe not a little to the Jewish-Christian "true prophet," Y is too categorical in denying that Mandaicism is of pre-Christian origin. The effort to refute the views of J. M. Robinson and his team (that, in some Nag Hammadi writings, traces of a pre-Christian Jewish bearer of revelation can be found), is not entirely convincing. In particular, Y must show that *The Thunder: Perfect Mind* is late and Christian; otherwise he has no foot on which to stand.—D.J.H.

## BOOK NOTICES

### THE NEW TESTAMENT: GENERAL

R. BARTHES ET AL., *Structural Analysis and Biblical Exegesis. Interpretational Essays*, trans. A. M. Johnson, Jr., Pittsburgh Theological Monograph Series 3 (Pittsburgh: Pickwick, 1974, paper \$6.95), ix and 164 pp. Bibliography. LCN: 74-31334. ISBN: 0-915138-02-6.

An English translation of *Analyse structurale et exégèse biblique* [NTA 17, p. 114]. Page numbers of the original are indicated in the English text, and the translator has added some notes of explanation. French technical terms are rendered, where possible, by expressions having some precedent in translation, either from the vocabulary of international linguistics or by retention of the French term itself. The French word is inserted in brackets after the translation wherever the translator thought that misunderstanding was possible. In addition, the translator has provided a 52-page bibliography "specifically designed for use by English-speaking biblical exegetes." The bibliography is in three sections: (I) introductions to structuralism and structural analysis, (II) books and articles relevant to the subject (including every work referred to by the essays in this volume), and (III) a list of special journal issues whose contents contain several articles on structural analysis and biblical exegesis, a list of journals that regularly publish articles on the subject, and the few special bibliographies that are available.

N. A. DAHL, *The Crucified Messiah and other essays* (Minneapolis: Augsburg, 1974, paper \$2.95), 190 pp. LCN: 74-14189. ISBN: 0-8066-1469-2.

Six previously published studies now appear in English within a single volume. They deal with the crucified Messiah (1960), the messiahship of Jesus in Paul's writings (1953), the problem of the historical Jesus (1962), Bultmann's *Theologie des Neuen Testaments* (1954), eschatology and history in the light of the Qumran texts (1964), and the atonement as the adequate reward for the Akedah according to Rom 8:32 (1969). The author has also contributed a preface that places the essays in an autobiographical context and a postscript that surveys critical responses to his studies, especially the one on the crucified Messiah.

R. T. FRANCE (ED.), *A Bibliographical Guide to New Testament Research* (Cambridge: Tyndale Fellowship, 1974, paper 30p), 45 pp.

A revised version of a guide first published in duplicated form in 1968 [NTA 13, p. 258] and reprinted in *Themelios* in 1969. The subjects covered are mainly concerned with background and reference; no attempt has been made to provide bibliographies of the more central areas of NT criticism, exegesis, and theology; or of commentaries and other works on individual books. More detailed advice and information is provided on those subjects that are likely to be least familiar to the student (e.g., Qumran, rabbinics). The guide has been produced primarily with a view to the British scene. The contributors are A. R. Millard, G. N. Stanton, and the editor.

F. T. GIGNAC, *An Introductory New Testament Greek Course* (Chicago: Loyola University Press, 1973, paper \$4.20), vii and 191 pp. Bibliography.

This textbook of elementary NT Greek is a revised version of class notes first distributed to the author's students at Fordham University and Union Theological Seminary in 1970-71. The 15 lessons deal successively with the sound system and its symbols, definite article, first declension, second declension, prepositions, the verb *eimi*, adjectives of the first and second declensions, conjugation of the verb, present active system, the present-system middle/passive, pronouns, third declension, adjectives of the third declension and comparison of adjectives, future and aorist active and middle, and the perfect system and the aorist and future



passive. Vocabulary and exercises accompany each lesson. There is an appendix on Semitic interference in NT Greek and an annotated bibliography. Gignac now teaches at the Catholic University of America.

R. A. JOHNSON, *The Origins of Demythologizing. Philosophy and Historiography in the Theology of Rudolf Bultmann*, Studies in the History of Religions (Supplements to *Numen*) XXVIII (Leiden: Brill, 1974, 68 gld.), ix and 268 pp. Bibliography. Indexed. ISBN: 90-04-03903-1.

Aiming to lay bare the structure of Bultmann's concept of myth and the philosophical foundations of his theology, this study focuses on Bultmann's writings of the 1920s and 1930s and the writings of his intellectual predecessors. After reviewing earlier studies of demythologizing and stating the presuppositions for a fresh approach to the matter, there are chapters on the philosophical origins of demythologizing in Marburg Neo-Kantianism (H. Cohen, P. Natorp, W. Herrmann), the *religionsgeschichtliche Schule's* formulation of myth, the Enlightenment formulation of myth, and the existentialist formulation of myth. Johnson, who teaches at Wellesley College, concludes that Bultmann's demythologizing arose out of the combination of Neo-Kantian philosophy, Lutheran theology, Enlightenment thought, and idealist-existentialist hermeneutic. The importance of each element in the synthesis must be acknowledged; demythologizing cannot be reduced to any single motif.

F. G. KENYON, *The Text of the Greek Bible*, rev. A. W. Adams, Studies in Theology (3rd ed.; London: Duckworth, 1975, £8.95), ix and 275 pp. Bibliographies. Indexed. ISBN: 0-7156-0641-7.

After a general discussion of how books were copied and preserved in the first three centuries of the Christian era, there are chapters on the Greek OT, the manuscripts of the NT, and the contributions of the early versions (Syriac, Armenian, Georgian, Coptic, Latin, Gothic) and the Fathers. Then the history of the printed text from 1516 to 1881, the textual discoveries and theories from 1881 to 1936, and the problems raised with respect to the main NT textual groups are discussed. Adams, who is a fellow of Magdalen College, Oxford, has added such new material as he judges consonant with the book's original purposes (1st ed., 1936; 2nd ed., 1948). The text has been entirely reset for this edition.

J. KNOX, *Never Far From Home. The story of my life* (Waco, Tex.: Word, 1975, \$5.95), 170 pp. LCN: 74-82657.

Begun as a letter to his sons, this account now appears in fuller form, concentrating on K's intellectual and spiritual development. Early struggles to assimilate biblical criticism, anguish over the race problem as it existed in the South during the early 20th century, and attempts to resolve the conflicting calls to teaching and to the pastorate occupy the first part of the book, which culminates in K's chaplaincy at all-black Fisk University (1929-36). In 1934-35 K completed his doctorate at the University of Chicago, and in 1936 he left Fisk, first for editorial work with *ChristCent* and then for teaching. His years as professor of NT at Union Seminary in New York are regarded as "the most settled, the most active, and in some ways the most productive" of his life. After his retirement K taught for six years at the Episcopal seminary in Austin, Texas. The last half of the book is concerned with his scholarly work, his teaching, and his gradual movement toward the Episcopal Church, in which he was ordained priest in 1962.

M. LARSON, *A Manual for Problem Solving in Bible Translation* (Grand Rapids: Zondervan, 1975, paper \$3.95), 245 pp. LCN: 74-11863.

Intended to complement J. Beekman and J. Callow's *Translating the Word of God* (1974) and K. Callow's *Discourse Considerations in Translating the Word of God* (1974), this manual is designed to develop basic skills through drill so that a student will not only easily recognize the different kinds of questions that face a translator but also know the options available to resolve those questions.



Among the topics treated are idiomatic versus literal translation, the components of meaning in a word, multiple senses, metaphors and similes, concordance and meanings in context, lexical equivalence across languages, multiple functions of grammatical structures, rhetorical questions, genitive constructions, propositions and semantic structures, the organization of discourse, grouping, cohesion, prominence, and information load. In each chapter there is bibliographical information, brief statements of principles of translation, and examples to facilitate the student's grasp of the principles.

R. N. LONGENECKER, *Biblical Exegesis in the Apostolic Period* (Grand Rapids: Eerdmans, 1975, paper \$4.95), 246 pp. Bibliography. Indexed. LCN: 74-13757. ISBN: 0-8028-1569-3.

Aiming to investigate the relationships that exist between Jewish and Christian biblical interpretation in the 1st century A.D., this study is primarily concerned with exegetical procedures, the biblical quotations employed by the various NT writers, and patterns of usage and development. The chapters deal with Jewish hermeneutics in the 1st century, Jesus and the OT, early Christian preaching and the OT, Paul and the OT, the Evangelists and the OT, Hebrews and the OT, Jewish-Christian tractates and the OT, and the nature of NT exegesis. The author, who is now professor of NT at Wycliffe College in Toronto, describes his treatment of these matters as "essentially descriptive, though their significance for personal faith, theology and proclamation will be suggested at times and should be obvious throughout."

W. NEIL, *Harper's Bible Commentary* [1962] (New York—London: Harper & Row, 1975, paper \$3.95), 544 pp. LCN: 63-7607. ISBN: 0-06-066091-0.

Originally published in England under the title *William Neil's One Volume Bible Commentary*, this book is an attempt to provide a running commentary from Genesis to Revelation "based on the assumption that the biblical writers were primarily theologians and not anthropologists, scientists or even historians, that the Old and New Testaments are part of one and the same revelation and that they cannot be understood apart from one another." The order of books in the English Bible has been followed. The commentary is designed to be read with any version of the Bible, though suggestions are made as to the use of modern translations. More than 200 pages are devoted to the NT books, and there is a 21-page section on the Apocrypha.

*New Dimensions in New Testament Study*, ed. R. N. Longenecker and M. C. Tenney (Grand Rapids: Zondervan, 1974, \$8.95), xiii and 386 pp. Indexed. LCN: 74-11857.

Twenty-four articles prepared for the 25th annual meeting of the Evangelical Theological Society held in 1973 in Wheaton, Illinois. The collection as a whole aims to give a progress report on evangelical NT scholarship today, to challenge competing systems of interpretation, and to furnish a basis and stimulus for further study. The four major sections deal with canon, text, and background; Jesus and the Gospels; apostolic history; and Paul and the epistles: (1) F. F. Bruce on the origin of the NT canon, G. D. Fee on P<sup>66</sup>, P<sup>75</sup>, and Origen in relation to the myth of an early textual recension in Alexandria, E. M. Yamauchi on some alleged evidences for pre-Christian gnosticism, A. K. Helmbold on gnostic and Christian redeemer-hymns, and G. L. Borchert on the gnostic threat to Christianity in the light of the *Gospel of Philip*; (2) R. H. Gundry on recent investigations into the literary genre "Gospel," H. W. Hoehner on the significance of the year of Jesus' crucifixion for NT interpretation, P. E. Hughes on the languages spoken by Jesus, W. L. Lane on *theios-anēr* Christology and Mk, W. L. Liefeld on theological motifs in the transfiguration narrative, B. Van Elderen on the purpose of the parables according to Mt 13:10-17, G. E. Ladd on the parable of the sheep and the goats in recent interpretation, and J. R. Michaels on the Temple Discourse in Jn; (3) I. H. Marshall on "early catholicism" in the



NT, W. W. Gasque on M. Dibelius's views on the speeches in Acts, E. F. Harrison on Acts 22:3 as a test case for Luke's reliability, and A. W. Rupprecht on attitudes to slavery among the Church Fathers; (4) R. N. Longenecker on ancient amanuenses and the Pauline epistles, S. L. Johnson, Jr. on Rom 5:12 as an exercise in exegesis and theology, M. J. Harris on Paul's view of death in 2 Cor 5:1-10, A. J. Bandstra on whether the Colossian errorists needed a mediator, D. W. Burdick on *oida* and *ginōskō* in the Pauline epistles, W. H. Mare on the Pauline work ethic, and M. C. Tenney on some parallels between 1 Pet and Jn.

*On Language, Culture, and Religion: In Honor of Eugene A. Nida*, ed. M. Black and W. A. Smalley (The Hague: Mouton, 1974, 48 gld.), xxvii and 386 pp., photographs. Bibliography. Indexed. ISBN: 90-279-3011-2.

Twenty-four articles in honor of E. A. Nida on the occasion of his 60th birthday. Among the twelve in the section entitled "biblical studies," these are of special interest for the NT field: K. Aland on German pietism as paving the way for the work of the Bible societies, D. Barthélemy on why the Torah was translated into Greek, J. A. Sanders on the Qumran Psalms Scroll (*11QP<sup>s</sup>*), M. Black on the longer and shorter texts of Acts, H. C. Kee on the linguistic background of "shame" in the NT, C. M. Martini on eclecticism and atticism in the textual criticism of the Greek NT, B. M. Metzger on the early Arabic versions of the NT, and W. C. van Unnik on the interpretation of *ho metadidous en haplotēti* in Rom 12:8. The OT articles are by P. A. H. de Boer, W. McKane, J. A. Thompson, and J. de Waard. There are also twelve "studies in language and culture," a personal appreciation of the honoree by E. M. North, a list of his publications, and photographs of him in his various activities.

*Patrick W. Skehan Festschrift*, Catholic Biblical Quarterly, vol. 36, no. 4 (Washington: Catholic Biblical Association, 1974, paper \$4), viii pp. and pp. 451-558, photograph.

The eight articles published to honor Professor Skehan on his 65th birthday are presented here apart from the book reviews and other items published in the issue of the journal. Of special relevance to the NT field are the articles by R. E. Brown on the relation of the "Secret Gospel of Mark" published by M. Smith to the Fourth Gospel [§ 19-894r], A. Fitzgerald on *mtndbym* in *1QS* [§ 19-1118], J. A. Fitzmyer on *11Q<sup>tg</sup>Job* [§ 19-1119], and J. Strugnell on conjectural emendation in the NT with a coda on 1 Cor 4:6 [§ 19-876]. The other contributors are D. Barthélemy, F. M. Cross, D. N. Freedman, and Skehan. There is also a photograph of the honoree and a *curriculum vitae*. The *Festschrift* was edited by R. E. Murphy.

*Reconciliation and Hope. New Testament Essays on Atonement and Eschatology presented to L. L. Morris on his 60th Birthday*, ed. R. Banks (Grand Rapids: Eerdmans, 1974, \$6.95), 317 pp., plate. Bibliography. Indexed. LCN: 74-5370. ISBN: 0-8028-3349-3.

The publication of these 19 studies marks the first occasion on which an Australian NT scholar has been honored with a volume of this nature. Under the heading "reconciliation" there are ten contributions: B. Gerhardsson on sacrificial service and atonement in Mt, J. Painter on eschatological faith in Jn, F. F. Bruce on the speeches in Acts, E. E. Ellis on "Christ crucified," H. N. Ridderbos on 1 Cor 15:3 as the earliest confession of atonement in Paul's writings, G. Bornkamm on the revelation of Christ to Paul on the Damascus road and Paul's doctrine of justification and reconciliation, R. P. Martin on reconciliation and forgiveness in Col, J. D. G. Dunn on Paul's understanding of Jesus' death, R. N. Longenecker on the obedience of Christ in the theology of the early church, and I. H. Marshall on the development of the concept of redemption in the NT. Under the heading "hope" there are nine studies: R. Banks on the eschatological role of law in pre- and post-Christian Jewish thought, R. Maddox on the function of



the Son of Man in Jn, D. W. Palmer on the resurrection of Jesus and the mission of the church, C. E. B. Cranfield on Rom 8:19-21, D. W. B. Robinson on the priesthood of Paul in the gospel of hope, J. D. McCaughey on the death of death according to 1 Cor 15:26, W. J. Dalton on 1 Pet 1:21, G. R. Beasley-Murray on the Christian character of the book of Revelation, and G. E. Ladd on apocalyptic and NT theology. There is also a photograph of the honoree, a foreword by the editor, a personal appreciation by D. A. Hubbard, and a select bibliography of M's writings (compiled by D. Williams).

P. RICOEUR, *The Conflict of Interpretations. Essays in Hermeneutics*, ed. D. Ihde, Northwestern University Studies in Phenomenology and Existential Philosophy (Evanston: Northwestern University Press, 1974, \$17.50), xxv and 512 pp. Bibliography. Indexed. LCN: 73-91311. ISBN: 0-8101-0442-3.

Originally published in French as *Le Conflit des interprétations: Essais d'herméneutique* (1969), this volume presents twenty-two articles written in recent years by the well-known French philosopher-theologian, who now teaches at the University of Chicago. They are arranged under these headings: hermeneutics and structuralism (three items), hermeneutics and psychoanalysis (five items), hermeneutics and phenomenology (three items), the symbolism of evil interpreted (five items), and religion and faith (five items). There is also R's introductory essay on existence and hermeneutics and the editor's 17-page introduction. Among the items is a discussion of Bultmann's hermeneutic [cf. § 18-387]. This edition uses a small number of extant translations into English, but these have been revised in accordance with R's own revisions of the French originals. The rest have been made by a team of translators.

P. RICOEUR AND E. JÜNGEL, *Metapher. Zur Hermeneutik religiöser Sprache*, Sonderheft Evangelische Theologie (Münich: Kaiser, 1974, paper DM 19.50), 122 pp. ISBN: 3-459-00081-0.

Four studies on various aspects of metaphor: P. Gisel on the thought of P. Ricoeur, Ricoeur on philosophical and theological hermeneutic, Ricoeur on the place and function of metaphor in biblical speech, and Jüngel on the theological relevance of metaphor as a contribution to the hermeneutic of a narrative theology. The first two items have been translated from French into German by K. Stock, while the third was translated from English into German by B. Ling-Ewert.

S. SCHWERTNER, *Internationales Abkürzungsverzeichnis für Theologie und Grenzgebiete. Zeitschriften, Serien, Lexika, Quellenwerke mit bibliographischen Angaben* (Berlin—New York: de Gruyter, 1974, paper DM 88 or \$35.20), xix and 348 pp. LCN: 72-77418. ISBN: 3-11-004027-1.

This glossary offers suggestions for standard abbreviations of the titles of approximately 7500 periodicals, serials, and reference works. Group initials (e.g. CBQ, JBL) rather than short forms of titles are proposed. The system adopted in *Die Religion in Geschichte und Gegenwart* (3rd ed.; 1956-65) has served as the starting point, but it has been modified for various reasons (e.g. to avoid clashes or inconsistencies). The main part of the book presents a list of the abbreviations with their explanations, and then a list of titles with bibliographical data and abbreviations. An introduction describing the aims of the *IATG* (the volume's self-designation) and the principles of its compilation appears in German, English, and French.

*Society of Biblical Literature. 1973 Seminar Papers*, ed. G. MacRae, 2 vols. (Missoula, Mont.: Scholars Press, 1973, paper \$1.50 each), iv and 127 pp.; iv and 261 pp. LCN: 73-89037. ISBN: 0-88414-030-X (vol. 1), 0-88414-031-8 (vol. 2).

Of the fourteen working papers prepared for discussion at the seminars of the 1973 meeting of the Society of Biblical Literature, these are relevant to NT studies (all in vol. 2): F. L. Cribbs on the contacts between Lk and Jn; J. D. Crossan



on the servant parables of Jesus; W. G. Doty on the parables of Jesus, Kafka, Borges, and others, with structural observations; M. E. Boring on defining the term "Christian prophet"; A. B. Kolenkow on going beyond miracles, suffering, and eschatology in interpreting Mk; T. J. Weeden on the conflict between Mark and his opponents over kingdom theology; and J. A. Gibbons on the *Second Treatise of the Great Seth* from Nag Hammadi Codex VII. The seven papers in vol. 1 all have to do with the OT and related subjects.

*Society of Biblical Literature. 1974 Seminar Papers*, ed. G. MacRae, 2 vols. (Missoula, Mont.: Scholars Press, 1974, paper \$2 each), iv and 125 pp.; iv and 113 pp. LCN: 74-14210. ISBN: 0-88414-045-8 (vol. 1), 0-88414-046-6 (vol. 2).

Among the fourteen papers prepared for discussion at the 1974 meeting of the Society of Biblical Literature that are published here, these are of particular interest to NT scholars: J. J. Collins on the structure and meaning of the *Testament of Job*; H. C. Kee on Satan, magic, and salvation in the *Testament of Job*; P. Perkins on Peter in Gnostic revelation; V. A. Dearing on determining NT textual variations by computer; J. T. Clemons on classifying NT textual variants; M. E. Boring on the book of Revelation as Christian prophecy; A. J. Mattill, Jr. on the value of Acts in reconstructing Paul's life and thought; D. L. Jones on the title *Kyrios* in Lk-Acts; and S. Brown on E. Plümacher's *Lukas als hellenistischer Schriftsteller* (1972). The articles by Collins and Kee are in vol. 1; the rest, in vol. 2.

M. S. TERRY, *Biblical Hermeneutics. A Treatise on the Interpretation of the Old and New Testaments* [1890] (2nd ed.; Grand Rapids: Zondervan, 1974, paper \$7.95), 782 pp. Bibliography. Indexed. LCN: 74-195129.

Unaltered reprint. Intended as a manual for exegetical study, this book begins with an "introduction to biblical hermeneutics" in which the superiority of the Bible, the languages of the Bible, textual criticism, and inspiration are discussed. Among the topics treated under "principles of biblical hermeneutics" are the meaning of words, comparison of parallel passages, figurative language, prophecy and its interpretation, Scripture quotations within Scripture, the alleged discrepancies within Scripture, and the doctrinal and practical use of Scripture. The final section sketches the history of biblical interpretation from Ezra to the 19th century.

D. O. VIA, JR., *Kerygma and Comedy in the New Testament. A Structuralist Approach to Hermeneutic* (Philadelphia: Fortress, 1975, \$8.95), xii and 179 pp. Indexed. LCN: 74-80425. ISBN: 0-8006-0281-1.

Intended as an "attempt to work out a genuinely literary-critical hermeneutic for the New Testament based on a synthesis of structuralist, phenomenological, and existentialist modes of interpretation," this study begins with general remarks on the structuralist literary approach to NT hermeneutic. The second chapter aims to demonstrate a structural relationship between Paul's theology of the death and resurrection of Jesus and the death-and-resurrection image in ancient Greek religion that gave birth to comedy. Then, after describing and evaluating various ways of approaching Mk, the author presents his own structural analysis of the Markan narrative. Via, who is professor of religious studies at the University of Virginia in Charlottesville, is also the author of *The Parables. Their Literary and Existential Dimension* (1967).

M. WOLNIEWICZ (ED.), *Les sciences bibliques en Pologne après la guerre* (Warsaw: Académie de Théologie Catholique, 1974, paper), 300 pp.

Nine articles, all in French, on various aspects of biblical research in Poland between 1945 and 1970: M. Wolniewicz on centers of research and biblical studies, Wolniewicz on translations of the Bible into Polish, B. Wodecki on the books of the OT, J. Pytel on the Gospels, M. Czajkowski on the other books of the NT, J. Rosłon on auxiliary disciplines (archaeology, history, geography, philology),



L. Stefaniak on the Qumran texts and their teaching (with special emphasis on the work of J. T. Milik), E. Szymanek on Scripture in pastoral work, and J. Stepień on "perspectives, propositions, plans." I. Szalay and M. Szafranski have translated the articles into French. There is also a brief introduction by the editor. Stefaniak's article includes a bibliography of Milik's publications between 1945 and 1970 (217 items).

## GOSPELS—ACTS

G. BECQUET, *Lecture d'évangiles pour les dimanches et fêtes des temps principaux de la liturgie (textes particuliers à l'année A)* (Paris: Seuil, 1974, paper), 458 pp. Bibliography. Indexed.

Prepared in collaboration with R. Beauvery and R. Varro, this volume presents studies on the Gospel texts read on Sundays and major feasts during the liturgical years designated by the letter A. They are presented according to this pattern: Advent (Mt 24:37-44; 3:1-12; 11:2-11; 1:18-24), Christmas (Mt 2:13-15, 19-23; 3:13-17), Lent (Mt 4:1-11; 17:1-9; Jn 4:1-42; 9:1-41; 11:1-45; Mt 26:14-27:66), and Easter (Mt 28:1-10; Lk 24:13-35; Jn 10:1-10; 14:1-12; 14:15-21; Mt 28:16-20; Jn 17:1-11a). There is also a five-page glossary of technical terms. Similar volumes for the years B and C were published in 1972 and 1973 respectively.

G. BESSIÈRE, *Jésus insaisissable, Épiphanie* (Paris: Cerf, 1974, paper 17 F), 160 pp.

In the light of recent popular interest in the figure of Jesus, the author presents reflections on various aspects of his person and is especially concerned with his abiding significance. The sixteen chapters weave together NT texts and quotations from modern philosophers and theologians. Bessière is also the author of *Jésus est devant* in the same collection.

E. J. CIUBA, *Who Do You Say That I Am? An Adult Inquiry into the First Three Gospels* (Staten Island, N.Y.: Alba House, 1974, paper \$2.95), xvii and 155 pp. Bibliography. LCN: 74-10808. ISBN: 0-8189-0295-7.

The author's purpose is to apply the best critical tools, methods, and conclusions of contemporary biblical scholarship to the Synoptic Gospels "in such a way that the ordinary layman will better appreciate the power, vitality and freshness of God's Word." The first three chapters deal with the origin of the Synoptic Gospels, the transition from oral to written Gospels, and the achievements of the individual Evangelists. Then there are chapters on the kingdom of God, the parables as words of the kingdom, the miracles as signs of the kingdom, the kingdom ethic, and the resurrection. Ciuba is professor of Sacred Scripture at Immaculate Conception Seminary in Darlington, New Jersey.

J. J. COUTTS, *How the Christian Faith Began. A Commentary on the Gospel according to St. Luke and the Acts of the Apostles*, with the assistance of P. E. S. Thompson (Harlow, Essex: Longman, 1973, paper 70p), vi and 250 pp., maps, photographs. ISBN: 0-582-60885-6.

Designed for West African School Certificate students and the general reader, this concise commentary on LK-Acts begins with remarks on the historical setting in which Luke composed his Gospel and then offers observations on each major section of the Gospel. The part on Acts discusses the mission field of Acts and how Luke wrote Acts, and then has a section-by-section treatment of the text. There are maps and photographs (many of which relate Lk-Acts to the modern African scene) interspersed throughout the book, and questions for discussion at the end of each chapter. Coutts is the former principal of the Salvation Army Secondary School in Akai, Nigeria.



B. DE SOLAGES, *La composition des évangiles de Luc et de Matthieu et leurs sources* (Leiden: Brill, 1973, 74 gld.), 320 pp. ISBN: 90-04-03633-4.

The author of *Synopse grecque des évangiles* (1958) begins his study by focusing on the order of the pericopes in the Synoptic Gospels and by arguing that in this matter Luke and Matthew have independently combined Mk and another source, each in his own way. The remaining chapters deal with Mk as a source, Luke's and Matthew's methods of composition in using Mk, their transformations of Mk by paraphrase, their use of the other common source, their paraphrases of that source, the sources peculiar to Mt and Lk, the doublets, written sources and oral traditions, and the composition of the Gospels as wholes. All these investigations are seen as confirmation of the author's basic thesis. This study has recently been discussed in detail by M.-É. Boismard in *RevBib* [§ 19-78r]. Another of the author's books is *Critique des évangiles et méthode historique. L'exégèse des synoptiques selon R. Bultmann* (Toulouse: Privat, 1972).

*L'Évangile selon Marc. Tradition et rédaction*, ed. M. Sabbe, Bibliotheca Ephemeridum Theologicarum Lovaniensium XXXIV (Gembloux: Duculot, 1974, paper 1100 Bel. fr.; Louvain: Leuven University Press), 594 pp. Indexed. ISBN: 2-8011-0036-6.

Twenty articles prepared for the 22nd session of the Journées Bibliques de Louvain held in 1971: J. M. Robinson on the literary composition of Mk, E. Best on Mark's preservation of the pre-Markan tradition, W. M. A. Hendriks on the use of the historical present as the key to identifying proto-Mk, M. Devisch on the relation between Mk and Q, M.-É. Boismard on Matthean influences on the final redaction of Mk, F. Neirynck on the hypothesis of Matthean insertions in Mk, J. Konings on the pre-Markan sequence in Jn 6, D. L. Dungan on reactionary trends in the Gospel-producing activity of the early church (Marcion, Tatian, Mark), B. Dehandschutter on the parable of the wicked husbandmen (Mk 12:1-12) and *Gospel of Thomas* 65, J. Radermakers on the structure and theology of Mk, P. Murlon Beernaert on the literary structure and theological reading of Mk 14:17-52, J. Lambrecht on redaction and theology in Mk 4, J.-M. van Cangh on the multiplication of the loaves in Mk 6:30-44 and 8:1-10, T. Snoy on Mk 6:48 ("he meant to pass them by"), R. Pesch on Mk 15:42—16:8, H.-W. Bartsch on the original ending of the passion narrative, K. Aland on the ending of Mk, N. Perrin on the Christology of Mk [cf. § 16-168], J. Coppens on the Son-of-Man sayings in Mk, and A.-L. Descamps on the history of the title "Son of Man" in relation to Mk. The editor has provided a brief foreword. Each article appears in its original language (French, German, or English).

G. GAETA, *Il dialogo con Nicodemo. Per l'interpretazione del capitolo terzo dell'evangelo di Giovanni*, Studi Biblici 26 (Brescia: Paideia, 1974, paper 2,500 L), 170 pp. Indexed.

This work is an analysis of the literary structure of the dialogue with Nicodemus, here taken to extend from Jn 2:32 to 3:21. Having defined the limits of the section and analyzed its surface structure in the first chapter, G presents a detailed formal exegesis of the unit, dividing it into introduction (2:23—3:2a), dialogue (3:2b-10), and monologue (3:11-21). The third and final chapter discusses the meaning of the unified whole, noting the deep structure of the unit, the guidelines for its interpretation, its literary unity, and the historical circumstances within which it took shape. There is also an insert with the Greek text and a facing Italian translation. The author is assistant professor of church history at the University of Florence.

W. GÖSSMANN, *Die Gottesrevolution—Die Reden des Jesus von Nazaret. Eine Wiedergabe ihrer Intentionen*, Topos-Taschenbücher, Band 22 (Düsseldorf: Patmos, 1974, paper DM 5.80), 99 pp. ISBN: 3-491-00433-0.

This book gathers together passages from the Synoptic Gospels and presents them in German paraphrase according to this plan: situations and claims, the



reckoning in the Temple, the commission to speak, the Sermon on the Mount, and the discourse about the world catastrophe. A nine-page afterword places the passages in their biblical and contemporary settings. The author is professor of German language and literature at the Pädagogische Hochschule Rheinland, Abteilung Neuss.

F. GRYGLEWICZ, *Ewangelia według św. Łukasza. Wstęp—przekład z oryginału—komentarz*, Pismo Święte Nowego Testamentu, vol. 3, pt. 3 (Poznan—Warsaw: Pallottinum, 1974), 452 pp. Bibliography. Indexed.

In his introduction the author deals with the content of the third Gospel, the addressees, date and place of origin, literary problems, Luke as a historian, and the theological and moral aspects of the Gospel. Then G's own Polish translation is printed at the top of the pages, and his commentary is placed at the foot of the pages. Bibliographical information is provided for each pericope. The major divisions are these: prologue (1:1-4), the gospel of Jesus' infancy (1:5—2:52), his preparation for public ministry (3:1—4:13), his ministry in Galilee (4:14—9:50), his journey to Jerusalem (9:51—19:28), and Jesus in Jerusalem (19:29—24:53). There are excursuses on God in Lk, the conception of Jesus, the theological and Mariological aspect of the Magnificat, theological aspects in Simeon's blessing, the redaction of Lk 8:15, the meaning of sin in Lk, and the meaning of Jesus' suffering and death for Luke.

W. J. HARRINGTON, O.P., *Parables Told by Jesus. A Contemporary Approach to the Parables* (Staten Island, N.Y.: Alba House, 1974, paper \$2.95), vii and 135 pp. Bibliography. LCN: 74-12395. ISBN: 0-8189-0296-5.

The author of *A Key to the Parables* (1964) begins with remarks on the meaning of *parabolē*, the historical setting(s) of the Gospel parables, and their artistic character. Then there are chapters on the parables in Mk 4, those in Mt 13, the servant parables, the parable of the sower, the treasure and the pearl (Mt 13:44-46), and the prodigal son. Throughout, H brings research done over the past ten years to bear on our understanding of the parables.

B. J. HUBBARD, *The Matthean Redaction of a Primitive Apostolic Commissioning: An Exegesis of Matthew 28:16-20*, Dissertation Series 19 (Missoula, Mont.: Society of Biblical Literature and Scholars Press, 1974, paper \$4.20), xiii and 187 pp. Bibliography. LCN: 74-16566. ISBN: 0-88414-047-4.

A doctoral dissertation directed by G. W. Nickelsburg and presented to the graduate college of the University of Iowa in 1973, this study draws four major conclusions about Mt 28:16-20: (1) Matthew was familiar with a primitive apostolic commissioning by the risen Jesus that stemmed from a Gentile missionary. (2) Under the influence of the OT commissionings of patriarchs and prophets, Matthew added certain features to give the pericope even more clearly the shape of a biblical commissioning narrative. (3) He has redacted the material in order to recapitulate several basic themes from the Gospel proper. (4) The shape of the commissionings in Mt 28:16-20; Lk 24:36-53; and Jn 20:19-23 was influenced by a primitive apostolic commissioning (the proto-commission). There are also appendixes on the commissioning in Mk 16:14-20, the authenticity of the triadic baptismal formula in Mt 28:19, and the use of the commissioning *Gattung* in Mt 28:1-10. Hubbard now teaches in the department of religious studies at St. Jerome's College in Waterloo, Ontario.

*Jésus aux origines de la christologie*, ed. J. Dupont, Bibliotheca Ephemeridum Theologicarum Lovaniensium XL (Gembloux: Duculot, 1975, paper 950 Bel. fr.; Louvain: Leuven University Press), 375 pp. Indexed. ISBN: 2-8011-0049-8.

Having dealt with the Synoptic problem in 1955, tradition and redaction of the Synoptics in 1965, Luke in 1968, Matthew in 1970, and Mark in 1971, the Journées Bibliques de Louvain were devoted in 1973 to the question of the Christ of the



kerygma and the Jesus of history. Dupont organized the meeting and has contributed both an introduction and a conclusion to this volume of papers from it. These studies include A.-L. Descamps on the Christological significance of historical research on Jesus, E. Käsemann on the new *Jesu-Frage*, D. Lührmann on the criteria that enable us to judge the characteristics of Jesus' teaching and deeds, and J. A. Fitzmyer on methodology in the study of the Aramaic substratum of Jesus' sayings in the NT. After these methodological essays there follow specific discussions of Jesus' expectations of the end (E. Linnemann), Jesus and the Servant (P. Benoit), Jesus before his death in the light of the texts of the Eucharistic institution and the farewell discourse (X. Léon-Dufour), and the use of *ho christos* in the passion narratives (M. de Jonge). The rest of the papers are on individual texts: E. E. Ellis on Lk 9, M. Rese on Lk 13:31-33, F. Neirynck on Mk 2:27, J. B. Muddiman on Mk 2:18-22, A. George on Mt 11:5, 21; 12:27 parr., I. de la Potterie on the multiplication of the loaves, and Dupont on the Christological implications of the parable of the lost sheep. Each article is presented in its original language (English, French, or German).

X. LÉON-DUFOUR, *Resurrection and the Message of Easter*, trans. R. N. Wilson (New York: Holt, Rinehart & Winston, 1975, \$9.95), xxii and 330 pp. Bibliography. Indexed. LCN: 73-16861. ISBN: 0-03-012456-5.

An English translation of *Résurrection de Jésus et message pascal* [NTA 16, p. 240].

C.-P. MÄRZ, *Das Wort Gottes bei Lukas. Die lukanische Worttheologie als Frage an die neuere Lukaforschung*, Erfurter Theologische Schriften 11 (Leipzig: St. Benno, 1974, paper M 13.50), xx and 109 pp. Bibliography.

This redaction-critical analysis of Lk-Acts seeks to understand better Luke's view of the theological reality behind the concept "word of God." Under the heading "essence, function, and meaning of the word," its formal structure (divine, hypostatized, progressive, effective, soteriological, pneumatic) and material structure (salvation in Christ and the way of Jesus as the content of the word) are studied. Then the word in preaching (Jesus as preacher of the word, the apostle in the service of the word, Paul in the service of preaching, the church's preaching in the post-apostolic period) and the effects of the word (dividing, building the church, saving) are discussed. März, who prepared this study under the direction of H. Schürmann at the Philosophisch-Theologische Studium in Erfurt in 1969, concludes that the word is at the center of Luke's thought.

S. A. PANIMOLLE, *Il dono della Legge e la Grazia della Verità (Gv 1, 17)*, Teologia oggi 21 (Rome: A.V.E., 1973, paper 6,000 L), 496 pp. Bibliography. Indexed.

The chapters in this book, originally a doctoral dissertation directed by D. Mollat and presented to the Gregorian University, deal with the literary analysis of the Prologue to the Fourth Gospel, the theological analysis of the Prologue, the history of the exegesis of Jn 1:17, the Law as revelatory, the gift of the Mosaic Law, Moses and Jesus as two mediators of revelation, the gift of truth (*charis kai alētheia*), the analysis of Jn 1:17, the importance of Jn 1:17 in the Fourth Gospel, and the milieu in which it originated. There is also an appendix on Jn 1:17 and Gnostic literature and a brief preface (in French) by D. Mollat. The major positions adopted in the study were summarized and evaluated in G. Giavini's recent review article in *ScuolCatt* [§ 19-610r].

*La Resurrezione*, Studi Biblici 27 (Brescia: Paideia, 1974, paper 2,000 L), 113 pp.

Translations into Italian of seven articles published in French in *LumVie* 21 (107, '72). Three are directly related to NT studies: M.-É. Boismard on Lk 24:36-43 and Jn 20:19-20 [§ 17-169], M. Carrez on the resurrection in Greek and Jewish culture [§ 17-94], and M. Bouttier on the meaning of the resurrection in the life of the early Christians [§ 17-92]. The other articles are by C. Geffré, I. Berten, J. Moingt, and C. Duquoc.



L. SCHENKE, *Der gekreuzigte Christus. Versuch einer literarkritischen und traditions-geschichtlichen Bestimmung der vormarkinischen Passionsgeschichte*, Stuttgarter Bibelstudien 69 (Stuttgart: Katholisches Bibelwerk, 1974, paper DM 14.80), 150 pp. Bibliography. ISBN: 3-460-03691-5.

Intended as a complement to the author's doctoral dissertation *Studien zur Passionsgeschichte des Markus* (1971), this study attempts by means of literary and tradition criticism to get behind Mark's passion narrative to the oldest passion account and its theology. The three major sections deal with the material in Mk 14:53—15:20a; 15:20b-47; and 14:32-52 respectively. At the end, S presents a German translation of what he considers to have been the earliest stage of the pre-Markan account and states that its goal was to portray the suffering and death of Jesus as the suffering and death of the Messiah. Observations on the early redaction of this account and on Mark's redaction are also offered. Schenke is now professor of NT on the Catholic theological faculty in Mainz.

E. SCHWEIZER, *Matthäus und seine Gemeinde*, Stuttgarter Bibelstudien 71 (Stuttgart: Katholisches Bibelwerk, 1974, paper DM 18), 182 pp. Bibliography. Indexed. ISBN: 3-460-03711-3.

The first and longest chapter of this collection of articles is a systematic presentation of the author's views on Matthean theology, especially the relation of ecclesiology to Christology, which were expressed previously in the course of his commentary prepared for the series *Das Neue Testament Deutsch*. The other contributions are concerned with the form of the beatitudes [§ 17-971], the interpretation of Mt 5:17-20 (1973), the Jew in secret according to Rom 2:28-29 and Mt 6:1-18 (1974), Matthew's special tradition of parables (1971), Matthew's view of church according to chap. 18 [cf. § 18-858], Mt 21—25 (1973), and Matthew's church. There are also exegetical meditation-sermons on Mt 7:15-23 and 21:14-17.

A. ŠKRINJAR, *Teologija Sv. Ivana*, Theosis 3 (Zagreb: Filozofsko-Teološki Institut Družbe Isusove u Zagrebu, 1975), 510 pp. Bibliography. Indexed.

This study, written in Croatian, deals with central issues in Johannine theology by analyzing the Fourth Gospel and the Johannine epistles. After introductory remarks, there are discussions of the Johannine notions of God, Christology, pneumatology, eternal life, sacraments, eschatology, and Mariology. The author, a Slovene Jesuit based at the Filozofsko-Teološki Institut Družbe Isusove in Zagreb, has incorporated and revised material from his articles on the Johannine corpus (especially 1 Jn) that were published in Latin in *Verbum Domini* and *Divus Thomas* [§§ 8-271, 612; 9-276, 643; 10-632; 13-683; 14-637, 638; 16-227]. A ten-page German summary is provided at the end of the volume.

C. W. F. SMITH, *The Jesus of the Parables* (rev. ed.: Philadelphia: Pilgrim, 1975, \$8.95), 255 pp. Bibliography. Indexed. LCN: 74-26816. ISBN: 0-8298-0267-3.

The aim of the original 1948 publication—to help the minister in study, preaching, and pastoral concern, and the lay person in appreciation of the parables—has been retained. The eight chapters deal with the parables and the crucifixion, the parables and the resurrection, the call of God's kingdom, the wideness of God's mercy, the crisis of God's chosen, the judgment of God's call, the response of God's people, and Jesus and the parables. The original last chapter has been replaced by a largely new study. In the others, apart from revisions to take account of new interests, there has been extensive rewriting of a few of the interpretations, notably those of the tenants of the vineyard, the dishonest steward, and the friend at midnight. The notes have been completely revised. Smith was professor of NT at Episcopal Theological School in Cambridge, Mass., for twenty-one years before his retirement in 1972. He is also the author of *The Paradox of Jesus in the Gospels* (1969).



A. SMITMANS, *Der Narr Jesus. Glauben wider den Strich* (Stuttgart: Katholisches Bibelwerk, 1974, DM 12.80), 48 pp., 4 plates. ISBN: 3-460-30991-1.

Starting from H. Cox's description of Christ as the clown, this book examines the theme of foolishness in the NT and Christian history. Among the topics considered are Jesus' attitude toward power, his death, and his participation in feasts. Four color reproductions of paintings are interspersed throughout the text. Smitmans is also the author of *Das Weinwunder von Kana* (1966).

H. F. D. SPARKS, *The Johannine Synopsis of the Gospels* (New York—London: Harper & Row, 1975, \$15), xiii and 96 pp. Indexed. LCN: 74-5379. ISBN: 0-06-067474-1.

Intended as the companion to *A Synopsis of the Gospels* [NTA 9, p. 276], this volume presents seriatim the English text of the Fourth Gospel in the first column on the left-hand side of each page, with the Synoptic parallels (in smaller type) arranged in the Johannine order on the right-hand side of a thick black line. Secondary parallels and other cross-references are also noted. The translation used throughout is the Revised Version of 1881, selected because of S's view that it best reflects the agreements and disagreements of the Gospels in the original Greek. The RV's paragraphs provide the divisions for the pericopes. Sparks has been Oriel Professor of the Interpretation of Holy Scripture at Oxford since 1952.

G. N. STANTON, *Jesus of Nazareth in New Testament Preaching*, Society of New Testament Studies Monograph Series 27 (New York: Cambridge University Press, \$16.50), xi and 207 pp. Indexed. LCN: 73-92782. ISBN: 0-521-20465-8.

A revision of a doctoral dissertation directed by C. F. D. Moule and presented to the University of Cambridge in 1969, this book argues that there is plenty of evidence to indicate, when taken cumulatively, that the early church was interested in the life and character of Jesus and that the primary (though not the only) *Sitz im Leben* of that interest was the missionary preaching of the church. The major topics treated in defending this position are Jesus in the missionary preaching as seen in the speeches of Acts, Luke's presentation of Jesus in his Gospel, pre-Lukan traditions about Jesus in the speeches of Acts, Jesus in Paul's preaching, the Gospels and ancient biographical writing, Jesus in the Gospel traditions, and the Gospel traditions in the early church. The author is now lecturer in NT studies at King's College in the University of London.

F. G. UNTERGASSMAIR, *Im Namen Jesu. Der Namensbegriff im Johannesevangelium. Eine exegetisch-religionsgeschichtliche Studie zu den johanneischen Namensaussagen*, Forschung zur Bibel 13 (Stuttgart: Katholisches Bibelwerk, 1974, paper DM 32), 378 pp. Bibliography. ISBN: 3-460-21031-4.

Originally prepared as a doctoral dissertation under the direction of R. Schnackenburg and presented to the theological faculty at Würzburg in 1973, this volume begins with observations on the terminology used in the *onoma*-passages in the Fourth Gospel and then presents detailed discussions of each one. The author concludes that John uses the "name of the Father" and the "name of the Son" to express aspects of the revelation of the Father through the Son and the unity of the Father and the Son. The second part studies the *onoma*-passages in Jn against the background of the OT "name of Yahweh" and in relation to the "name" concept in the *Gospel of Truth* and the *Odes of Solomon*. Untergassmair, who is an assistant on the theological faculty at Paderborn and is now at work on his *Habilitationsschrift*, concludes that John's use of the name-concept is theologically unique.

J. WANKE, *Die Emmauserzählung. Eine redaktionsgeschichtliche Untersuchung zu Lk 24,13-35*, Erfurter Theologische Studien, Band 31 (Leipzig: St. Benno, 1973, paper M 20.60), xviii and 193 pp. Bibliography. Indexed.

After a review of previous research on the Emmaus story from various critical



standpoints, the author presents a detailed redaction-critical analysis of Lk 24:13-35 according to this pattern: the beginning of the narrative (vv. 13-16), the end of the narrative (vv. 33-35), the first part of the journey dialogue (vv. 17-21a), the second part (vv. 21b-24), the third part (vv. 25-27), and the recognition of the risen Lord at the meal (vv. 28-32). Wanke, who is also the author of *Beobachtungen zum Eucharistieverständnis des Lukas auf Grund der lukanischen Mahlberichte* (1973), concludes that the language and style of the pericope are thoroughly Lukan and that the narrative illustrates the presence of the risen Lord in the community through the witness of Scripture and the common meal.

W. WIATER, *Wege zur Apostelgeschichte. Ein Arbeitsbuch*, Topos-Taschenbücher, Band 31 (Düsseldorf: Patmos, 1974, paper DM 5.80), 153 pp. ISBN: 3-491-71031-6.

After discussing Acts as the composition of Luke the Evangelist, the author focuses on Luke's theological plan in Acts: the structure and life-style of the early Christian communities (1:15-26; 6:1-6; 4:32-35), the early church's proclamation of Christ in word and deed (5:29-32; 6:8—8:3; 19:21 ff.), and important steps on the way of proclaiming Christ (2:1-13; 5:17-42; 8:4-25; 10:1—11:18; 15:1-29; 28:17-31). Then there are suggestions for discussion, sample questions, and other materials aimed at helping students to deal with the question, Does Acts still have something to say to us today?

### EPISTLES—REVELATION

G. BOUWMAN, *De Brief aan de Efesiërs*, Het Nieuwe Testament (Bussum: Romen, 1974, paper), 159 pp. Bibliography. ISBN: 90-228-5086-2.

The author maintains that Ephesians is more an epistle than a letter, that it was not composed by Paul, and that it was not written to the people of Ephesus. Rather, it is to be seen as a pseudepigraphical circular epistle written in the late 1st century A.D. The main part of the volume presents a Dutch translation and commentary arranged according to this general structure: introduction (1:1-2), the divine plan of salvation (1:3—3:21), life in accord with the Christian calling (4:1—6:20), and conclusion (6:21-24). There are excursuses on the church, eschatology, cornerstone-keystone, and office and charism. Bouwman has also contributed the volume on Colossians and Philemon (1972) to the series.

C. BRYAN, *Way of Freedom. An Introduction to the Epistle of the Romans* (New York: Seabury, 1975, paper \$3.50), 124 pp. Bibliography. LCN: 74-28392. ISBN: 0-8164-2111-0.

The first four chapters present an analysis of Rom 1:1-17, while the last three deal with Rom 1:18—4:25. The material is intended as an aid to private reflection or as resource material for a group doing an introductory study of the opening chapters of the epistle. A seventeen-page study-guide is also provided. In his conclusion, the author, who is now adult education officer for the London diocesan board of education (Anglican), states that, for Paul, humanity's problem is a mistaken dependence on the creature rather than the creator.

H. CONZELMANN, *1 Corinthians*, trans. J. W. Leitch, ed. G. W. MacRae, Hermeneia (Philadelphia: Fortress, 1975, \$19.95), xxii and 323 pp. Bibliography. Indexed. LCN: 73-88360. ISBN: 0-8006-6005-6.

A translation of C's 1969 commentary in the Meyer series [NTA 14, p. 114], this volume follows the format used for earlier volumes in the Hermeneia series [NTA 16, p. 377; 17, p. 250; 18, pp. 114-115]. The English version of 1 Cor itself "is an original one produced from the Greek text by the translator and the editor of the volume, with a view to reflecting the exegetical options followed in the Commentary." English translations are given for all quotations in ancient languages; where possible, published English translations (as available in 1972) have been used for modern works cited by C, with the original publication in



brackets following. The bibliography has been expanded to include more of the works cited frequently in the commentary, but no literature has been added beyond 1969. Bibliography, abbreviations, and citations in footnotes were prepared by J. W. Dunkly.

W. K. GROSSOUW, *Die Brief van Paulus aan de Galaten*, Het Nieuwe Testament (Bussum: Romen, 1974, paper), 204 pp. Bibliography. Indexed. ISBN: 90-228-5087-0.

In the introduction the author presents brief remarks on the Christian communities of Galatia, the place and date of the letter, Paul's opponents, and the letter's authenticity and structure. The main part of the volume presents a pericope-by-pericope Dutch translation of Galatians arranged so as to bring out the sense and to indicate Paul's structural techniques. The epistle is interpreted verse by verse according to this general pattern: heading (1:1-5), introduction (1:6-10), the autobiographical short story (1:11—2:21), salvation history as the theme of the theological controversy in which gospel is pitted against gospel (3:1—5:12), the ethic of freedom in love and Spirit (5:13—6:10), and postscript (6:11-18). Grossouw is one of the general editors of the series.

K. HAGEN, *A Theology of Testament in the Young Luther. The Lectures on Hebrews*, Studies in Medieval and Reformation Thought, vol. XII (Leiden: Brill, 1974, 32 gld.), viii and 129 pp. Bibliography. Indexed. ISBN: 90-04-03987-2.

The study begins by describing Luther's *Lectures on Hebrews* (1517-18) as delivered, published, and subsequently interpreted in the light of medieval exegesis. Hagen maintains that the importance of Hebrews for Luther lay in the relationship between Christ and the OT, and consequently between the OT and the NT. Then medieval discussions (especially Augustine's) of the relationship between the two Testaments are compared with Luther's view. The last two major chapters seek to relate Luther's concept of faith and Christology to the medieval exegetical tradition. Hagen, who teaches at Marquette University, concludes that the category of testament, as developed in some medieval theology, opens up new possibilities for our understanding of the young Luther.

E. B. KELLER, *Some Paradoxes of Paul* (New York: Philosophical Library, 1974, \$8.50), xi and 263 pp. Bibliography. LCN: 74-75085. ISBN: 0-8022-2144-0.

Originally submitted as a doctoral dissertation to the Boston University Graduate School, this work aims to discover the true relationship of Paul's paradoxical themes to one another and to determine the quality of truth expressed in them. After chapters on the general nature of paradox and on Paul's historical background, the author examines these Pauline paradoxes: sovereignty and freedom, law and grace, living through dying, strength through weakness, and foolishness and wisdom. Keller, who is now assistant professor in the department of religious studies at Cleveland State University in Ohio, concludes that Paul's paradoxical themes can best be understood in the light of different levels of being and in different relations to communicable truth.

A. MADDALENA, *La lettera ai Romani*, vol. 1: *La miseria dell'uomo* (Bologna: Pàtron, 1974, paper 6,400 L), 318 pp.

This analysis of Rom 1—4 presents a pericope-by-pericope translation of the text into Italian along with detailed expositions of the individual passages. The material is divided into two major sections: the announcement of Christ (1:1-17) and natural religion and the gospel of Christ (1:18—4:25). Throughout the volume, man's inability to be united by his own power to God and the powerlessness of ancient religion and philosophy in comparison with man's participation in the resurrection of God incarnate are emphasized. Maddalena is professor of Greek literature at the University of Turin and the author of *Filone Alessandrino* (1970).



U. B. MÜLLER, *Prophetie und Predigt im Neuen Testament. Formgeschichtliche Untersuchungen zur urchristlichen Prophetie*, Studien zum Neuen Testament, Band 10 (Gütersloh: Mohn, 1975, paper DM 46), 256 pp. Bibliography. Indexed. ISBN: 3-579-04451-6.

A revised and updated version of a *Habilitationsschrift* presented to the theological faculty at Kiel in 1972, this study begins with observations on prophecy in early Christianity, especially in the Corinthian community. Then prophetic exhortation and preaching of salvation in the form of discourses by Christ or the Spirit are discussed. The major source here is the book of Revelation, but extra-biblical material is also cited. Finally, there is a section on prophetic exhortation, proclamation of judgment, and preaching of salvation in the form of discourses by prophets. The major sources here are the Pauline letters. By way of conclusion, Müller, who is also the author of *Messias und Menschensohn in jüdischen Apokalypsen und in der Offerbarung des Johannes* (1972), emphasizes the role of prophecy in consoling the Christian community as it prepared to face the eschatological judgment.

J. C. O'NEILL, *Paul's Letter to the Romans*, Pelican New Testament Commentaries (Baltimore: Penguin, 1975, paper \$3.25), 315 pp. ISBN: 0-14-021810-6.

In his introduction the author states that the words of Romans that have been handed down to us "were not written by one man, were not written at one time, were not written to one audience." In the main part of the book, the RSV (as modified by O'N) for each pericope is presented along with general comments and notes on individual verses. Throughout the commentary God's righteousness is seen as Paul's central theme. At the end of the volume the author offers a reconstructed version of Paul's original letter and lists those verses not to be ascribed to Paul. There are also appendixes on the manuscripts cited and major writers on Romans through the centuries. O'Neill, who is professor of NT at Westminster and Cheshunt Colleges at Cambridge, is the author of *The Recovery of Paul's Letter to the Galatians* (1972) and earlier books.

H. PAULSEN, *Überlieferung und Auslegung in Römer 8*, Wissenschaftliche Monographien zum Alten und Neuen Testament 43 (Neukirchen-Vluyn: Neukirchener, 1974, DM 42), viii and 226 pp. Bibliography. ISBN: 3-7887-0409-8.

Originally prepared as a doctoral dissertation under the direction of F. Hahn and presented to the Evangelical theological faculty at Mainz in 1972, this study of Rom 8 is primarily concerned with the traditions and motifs found in the passage. After preliminary observations on the place of the passage in Romans as a whole, there is a detailed pericope-by-pericope analysis of Rom 8 with special emphasis on structure, form, tradition-history, and Paul's use of the traditions. Among the major conclusions are these: (1) Rom 8 serves as the hinge for the structure of the whole letter. (2) 7:25a and 8:1, 18, 28a function as thematic sentences. (3) Various forms (e.g. sentence of holy law, hymn) can be discerned within the passage. (4) Fixed traditions and traditional motifs can be isolated. (5) Tradition-historical analysis of the chapter is important for our understanding of Paul's notion of time, pneumatology, anthropology, and Christology.

P. PRIGENT, *Flash sur l'Apocalypse*, Collection Flèches (Neuchatel—Paris: Delachaux & Niestlé, 1974, paper), 114 pp. ISBN: 2-603-00016-0.

Five lectures given at Strasbourg in 1972 under the auspices of the École Théologique du Soir organized by the Catholic and Protestant theological faculties. After introductory observations on how to read Revelation (i.e. methods of interpretation, author, date and place, plan, theology), there are chapters on the vision of the Lamb (Rev 4—5); the woman, her son, and the dragon (Rev 12); the reign of 1000 years (Rev 20); and the heavenly Jerusalem (Rev 21—22). Prigent has recently presented some of his views on Revelation in articles in *RevSciRel* [§ 18-242] and *RevHistPhilRel* [§ 19-1055].



W. SCHMITHALS, *Der Römerbrief als historisches Problem*, Studien zum Neuen Testament, Band 9 (Gütersloh: Mohn, 1975, paper DM 48), 228 pp. Bibliography. Indexed. ISBN: 3-579-04449-4.

The study argues that our present text of Romans has been shaped to a large extent by the redactor who edited the earliest collection of Pauline epistles. Letter A (1:1—4:25; 5:12—11:36; 15:8-13) was written by Paul after he had put off his decision to go to Rome, while Letter B (12:1-21; 13:8-10; 14:1—15:4a, 7, 5-6; 15:14-32; 16:21-23; 15:33) was composed by Paul when he had determined to journey to Rome after Jerusalem. Rom 16:1-20 is Paul's letter of recommendation for Phoebe to the house of Onesiphoros in Ephesus. The redactor composed 16:25-27 as a doxology to conclude his collection of Pauline letters and added 15:4b and (perhaps) 5:1. Rom 16:24 appeared only later in the tradition-history of the text. Not parts of the original correspondence with Rome, 5:(1)2-11 and 13:11-14 were Pauline fragments from the correspondence with Thessalonica, and 13:1-7 was a piece of non-Pauline tradition taken over from the synagogue. The following are probably marginal glosses of various origins: 2:1, 13, 16; 5:6-7; 6:17b; 7:25b; 8:1; 10:17.

J. D. SMART, *Doorway to a New Age. A Study of Paul's Letter to the Romans* (Philadelphia: Westminster, 1975, paper \$2.95), xii and 196 pp. Bibliography. LCN: 74-8559. ISBN: 0-664-24997-3.

This study guide, complete with questions for discussion, is intended as a practical aid for individual or group exploration of Romans. After an introductory section on Paul and his epistle to the Romans, there are chapters on "beyond religion" (Rom 1—4), the new age of faith and freedom (Rom 5—6), "between two worlds" (Rom 7—8), Christian and Jew (Rom 9—11), and Christian behavior in the new age (Rom 12—15). Smart was professor of biblical interpretation at Union Theological Seminary in New York from 1957 to 1971.

A. VAN ROON, *The Authenticity of Ephesians*, trans. S. Prescod-Jokel, Supplements to Novum Testamentum, vol. XXXIX (Leiden: Brill, 1974, 130 gld.), x and 449 pp. Indexed. ISBN: 90-04-03971-6.

Originally published in Dutch as *Een onderzoek naar de authenticiteit van de Brief aan de Epheziërs* [NTA 14, p. 355], this study begins with an examination of six problems in the history of past research on Ephesians (addressees, affinity with Colossians, relation to other Pauline epistles, relation to 1 Peter, style, and content). Then there are chapters on the external testimony to Eph in antiquity, the outline of the letter as compared with other ancient letters, Eph as compared formally with other Pauline epistles, peculiarities in the prescript and ending of the epistle, the style of Eph as compared with that of the Pauline corpus, the meaning and significance of certain cosmic or anthropological expressions, the ecclesiological content of the epistle, the paraenesis, and the fragmental affinity with Colossians and other epistles. The author concludes "that it is not only plausible but even probable that Paul was the author of Eph. It seems to us that the epistle must have been written during the period of imprisonment at Caesarea." The author's dissertation research was directed by J. Sevenster at Leiden.

## BIBLICAL THEOLOGY

J. BLAUW, *The Missionary Nature of the Church. A Survey of the Biblical Theology of Mission* [1962] (Grand Rapids: Eerdmans, 1974, \$3.45), 182 pp. Bibliography. Indexed. LCN: 73-22478. ISBN: 0-8028-1577-4.

Reprint of a book published previously by the Lutterworth Press. Taking Gen 1—11 as the point of departure, the author examines the OT perspective of universalism in general and then focuses on its missionary and messianic aspects. After discussing the theme in the intertestamental literature, there are chapters



comparing and contrasting the missionary message of the NT with that of the OT. To summarize the study, Blauw, who is professor at the Free University of Amsterdam and a member of the department of missionary studies of the World Council of Churches, presents an analysis of 1 Pet 2:9-10 and states that the church "is called to proclaim to others the marvellous deeds of the God of light, fellowship, and mercy." The book was translated from the Dutch by W. L. Holladay along with A. M. Chirgwin and J. Slomp. There are forewords by V. E. W. Hayward and T. Wieser.

H. CHADWICK, *Betrachtungen über das Gewissen in der griechischen, jüdischen und christlichen Tradition*, trans. J. Alexander, Rheinisch-Westfälische Akademie der Wissenschaften, Geisteswissenschaften, Vorträge. G 197 (Opladen: Westdeutscher, 1974, paper DM 5), 19 pp. ISBN: 3-531-07197-1.

Originally presented as a lecture at Düsseldorf in 1973, this booklet first offers general remarks on the notion of conscience and then examines the theme in the Greek tradition (Homer, the tragedians, the philosophers), the OT and inter-testamental Judaism, and the NT (especially Paul). Chadwick concludes that conscience, for all the difficulties encountered in understanding it historically, represents something of the greatest significance for us all—the idea of man's dignity.

D. COGGAN, *The Prayers of the New Testament* [1967] (New York—London: Harper & Row, 1975, \$6.95), 190 pp. Indexed. LCN: 74-25683. ISBN: 0-06-061511-7.

Intended primarily for lay persons seeking direction in prayer, this book presents expositions of all the prayers recorded in the NT. Each prayer is presented in the AV and NEB and is studied verse by verse. The Lord's Prayer and Jesus' prayer in Jn 17 are accorded extensive presentations. Coggan, who has recently become Archbishop of Canterbury, hopes that his expositions will "incite the reader to kneel down and thoughtfully make the prayers his own." This is an unaltered reprint.

W. DANTINE, *Jesus von Nazareth in der gegenwärtigen Diskussion*, Gütersloher Taschenbücher 85 (Gütersloh: Mohn, 1974, paper DM 6.80), 126 pp. ISBN: 3-579-03885-0.

The first section of the book surveys some recent developments in the effort to understand Jesus Christ; the so-called "Jesus revolution," the political Messiah (J. Carmichael, J. Lehmann), the voice of disillusionment (R. Augstein), Jewish viewpoints (S. Ben-Chorin, D. Flusser), and Jesus for atheists (M. Machoveč). In the next two major sections the author, who is professor of systematic theology on the Evangelical theological faculty at the University of Vienna, deals with the questions that these new trends raise for Christian theology and traditional Christology. The appropriateness of describing Jesus as *vere homo* and *vere Deus* is given special consideration.

F.-X. DURRWELL, *The Mystery of Christ and the Apostolate*, trans. E. Quinn (New York: Sheed & Ward, 1972, \$7.50), x and 180 pp. Indexed. LCN: 72-1482. ISBN: 0-8362-0493-X.

A translation of the first eight chapters of *Le mystère pascal, source de l'apostolat* (1970). The book aims "to create a better understanding of an answer to present-day questions, an answer given long ago. God has spoken and still speaks in Jesus Christ." The major topics discussed are the mystery of God and the apostolate, creation and the apostolate, redemption and the apostolate, an apostolic church, holy and apostolic, holy for all men, the need for evangelization, and evangelization by presence. Durrwell is also the author of *La Résurrection de Jésus* (1950) and *Dans le Christ Rédempteur* (1960).



A. FEUILLET, *The Priesthood of Christ and His Ministers*, trans. M. J. O'Connell (Garden City, N.Y.: Doubleday, 1975, \$8.95), 310 pp. Bibliography. Indexed. LCN: 74-9446. ISBN: 0-385-06009-2.

An English translation of *Le sacerdoce du Christ et de ses ministres d'après la prière sacerdotale du quatrième évangile et plusieurs données parallèles du Nouveau Testament* [NTA 17, p. 417].

H. W. FREI, *The Identity of Jesus Christ. The Hermeneutical Bases of Dogmatic Theology* (Philadelphia: Fortress, 1975, \$8.95), xviii and 173 pp. LCN: 74-80422. ISBN: 0-8006-0292-7.

First published as "The Mystery of the Presence of Jesus Christ" in *Crossroads* (an adult-education magazine of the Presbyterian Church, U.S.A.) during 1967, this study claims that in Jesus Christ identity and presence are so completely one that they are given together. Knowing Jesus means having him present. There are five main parts: the problem of presence, the problem of identity, distortions of Christ's identity, the NT depiction of Jesus Christ, and the presence of Christ. In the section on the NT depiction of Christ, the author deals with identity description and Jesus Christ, the enacted intention of Jesus, Jesus and God, Jesus as self-manifested, and Jesus identified in his resurrection. A meditation for the week of Good Friday and Easter is presented as an appendix. Frei is also the author of *The Eclipse of Biblical Narrative* (1974).

M. GIESLER, *Christ the Rejected Stone . . . (a Study of Psalm 118, 22-23: biblical and ecclesiological implications)*, Colección Teológica 8 (Pamplona: Ediciones Universidad de Navarra, 1974, paper), 282 pp. Bibliography. ISBN: 84-313-0356-5.

This study aims to investigate the relation and fulfillment pattern of Ps 118:22-23 and to grasp its import *in ecclesia*, i.e. "its meaning for the people whom God has loved and keeps loving." There are three main sections: the cornerstone in the OT, the cornerstone in the NT, and later church exegesis. The image is studied from literary, historical, and linguistic points of view. Among the NT texts given special attention are Mt 21:42-43; Acts 4:11; 1 Pet 2:4-10; Rom 9-11; and Eph 2:19-22. The author concludes that all the relations and meanings connected with the image converge in the person of Christ and his community, the church.

L. GOPPELT, *Theologie des Neuen Testaments. Erster Teil: Jesu Wirken in seiner theologischen Bedeutung*, ed. J. Roloff (Göttingen: Vandenhoeck & Ruprecht, 1975, paper DM 28), 312 pp. Bibliography. Indexed. ISBN: 3-525-52144-8.

After a sketch of the history of NT theology, there are major chapters on Jesus' historical and theological milieu, the coming of God's reign, conversion as demand, conversion as the gift of God's reign, Jesus' saving work as the expression of eschatological renewal, Jesus' self-understanding, Jesus and the church, and the departure of the earthly Jesus. Goppelt conceives the area of NT theology treated in this volume as the effort to win from the Scriptures an accurate and orderly account of Jesus' teaching and action. Throughout the volume, there is an effort to portray Jesus in relation to his historical and religious setting; the continuity of the OT, Jesus, and the Gospel tradition is stressed. After G's death in late 1973, Roloff assumed the tasks of editing and preparing the manuscript for publication. A second volume will appear soon and will contain the subject index for both volumes.

J. A. GRASSI, *Underground Christians in the Earliest Church* (Santa Clara, Calif.: Diakonia, 1975, paper \$3.95), 142 pp. LCN: 74-18990.

By "underground Christians" the author means those whose views and life-styles were a striking contrast to much that we find in the canonical or official documents of the early church in the NT. The matter is studied according to this pattern: the Pauline churches, Mark and his opponents, Matthew and the conflict in a divided community, Luke as the theologian of reconciliation, John and the cosmic



Christ transcending all differences, and the Johannine epistles and Revelation as reactionary documents. Grassi, who is also the author of *The Teacher in the Primitive Church and the Teacher Today* (1973), concludes with remarks on the myth of Christian origins and the various ways in which Jesus was understood in primitive Christianity.

J. KALLAS, *The Real Satan. From Biblical Times to the Present* (Minneapolis: Augsburg, 1975, paper \$2.95), 111 pp. LCN: 74-14184. ISBN: 0-8066-1466-8.

Aiming to review what the Scriptures say and do not say about the devil, this study begins with chapters on Satan in the OT, the intertestamental period, and the NT respectively. Then Jesus' conflict with Satan and Jesus as the one who conquers death are discussed. Kallas, who is also the author of *Revelation: God and Satan in the Apocalypse* (1973), concludes that the NT believes in Satan and that it focuses on Christ's triumph over Satan.

W. KASPER, *Jesus der Christus* (Mainz: Grünewald, 1974, DM 29.50), 332 pp. Indexed. ISBN: 3-7867-0464-3.

In his foreword the author, who is professor of theology on the Catholic theological faculty at Tübingen, acknowledges his indebtedness to the "Catholic Tübingen School" and especially to the Christological notions of K. Adam and J. R. Geiselmann. The first part, entitled "the quest for Jesus Christ today," is concerned with the problematic of contemporary Christology, the historical quest, and the religious quest. The second section ("the history and fate of Jesus Christ") deals with the earthly Jesus (his entrance into human history, preaching, miracles, demand, and death) and the resurrected and exalted Lord (the ground of faith in the resurrection of Jesus, and its content). Finally, under "the mystery of Jesus Christ" the author studies Jesus as Son of God, Son of Man, and mediator between God and man.

L. LEGRAND ET AL., *Good News and Witness. The New Testament Understanding of Evangelization* (Bangalore: Theological Publications of India, n.d., paper), xi and 179 pp. Indexed.

This survey of NT perspectives on evangelization is presented in three major parts. Under the heading "Jesus and the gospel," L. Legrand deals with the meaning of "gospel," announcing the gospel, and the resurrection and the good news. Under "the early church and Paul" J. Pathrapankal discusses the progress of the gospel in Acts and Paul as the apostle of the Gentiles, while Legrand treats the meaning of "apostle." Finally, M. Vellanickal concerns himself with the theme in the Johannine writings according to this pattern: the process, the relation to witnessing, the role of the Spirit, the role of the church, and the church in dialogue with the surrounding religious and cultural traditions.

C. K. LEHMAN, *Biblical Theology*, vol. 2: *New Testament* (Scottsdale, Pa.: Herald, 1974, \$18.95), 566 pp. Bibliography. Indexed. LCN: 74-141829. ISBN: 0-8361-1725-5.

In the first major section ("the earthly ministry of Jesus Christ") there are remarks on the structure of NT revelation, the sources of Gospel history, and the distinctive message of each Evangelist. Then various aspects of Jesus' life and teaching as portrayed in the Gospels are explored. The second part ("the beginning of Jesus' rule as the enthroned Lord and Christ") treats the theology of Acts 1—12, James, 1—2 Peter, and Jude. The part on Paul's theology deals with eschatology, the Christian way of life, justification through redemption, sanctification, new life in Christ, the person of Christ, the nature and function of the church, and the Holy Scriptures. The fourth and final part examines the theology of Hebrews and the Johannine writings. Lehman, who taught at Eastern Mennonite College and Seminary in Harrisonburg, Va., prior to his retirement in 1971, has written a companion volume on the theology of the OT.



E. LOHSE, *Grundriss der neutestamentlichen Theologie*, Theologische Wissenschaft, Band 5 (Stuttgart—Mainz: Kohlhammer, 1974, paper DM 20), 171 pp. Bibliographies. Indexed. ISBN: 3-17-001071-9.

Designed as a complement to the author's *Die Entstehung des Neuen Testaments* (1972), this volume aims to set forth the theological thoughts of the NT writings while sketching how the proclamation of the crucified and risen Lord developed in the preaching of the early church. The major sections treat the preaching of Jesus, the kerygma of earliest Christianity, the theology of the apostle Paul, the theology of the Synoptic Gospels, the theology of John's Gospel and the Johannine epistles, and the apostolic teaching of the church. For each sub-section within these major divisions, there is a brief summary statement or thesis, bibliographical information, and the development of the topic itself. In his last sub-section, L observes that, though there is no uniform theology in the NT writings, the unity of the NT is based on the one kerygma that was explicated in the preaching of earliest Christianity.

J. P. MIRANDA, *Marx and the Bible*, tr. J. Eagleson (Maryknoll, N.Y.: Orbis, 1974, cloth \$8.95, paper \$4.95), xxi and 338 pp. Indexed. LCN: 73-89053. ISBN: 0-88344-307-4.

Translation of a 1971 Spanish original. After investigating modern and ancient challenges to the right of private ownership, the author examines OT and NT perspectives on God, God's intervention in history, law and civilization, and faith and dialectics. Miranda observes in his epilogue that "God will be only in a world of justice, and if Marx does not find him in the Western world it is because he is indeed not there, nor can he be." There is a foreword by J. M. Díez-Alegría.

L. MORRIS, *The Lord from Heaven. A study of the New Testament teaching on the deity and humanity of Jesus Christ* (2nd ed.; Downers Grove, Ill.: InterVarsity, 1974, paper \$2.25), 111 pp. ISBN: 0-87784-360-0.

Aiming to set out what the NT writers say about their Lord, the study deals with these topics: Jesus of Nazareth, Jesus' view of himself, Jesus the man, a prince and a savior, the Lord of glory, a great high priest, and God the Lord. By way of conclusion, M draws attention to the fundamental agreement among the NT writers (despite their many other differences) that God has taken action in the person of his Son to put away man's sin. For this edition (1st ed., 1958) the whole chapter on Jesus the man and some shorter sections here and there have been rewritten, the biblical quotations have been changed from the AV to the RSV, and some minor alterations in wording have been introduced.

K. RAHNER, *A Rahner Reader*, ed. G. A. McCool (New York: Seabury, 1975, cloth \$13.50, paper \$6.95), xxviii and 381 pp. Bibliography. Indexed. LCN: 74-16138. ISBN: 0-8164-1173-5 (cloth), 0-8164-2107-2 (paper).

Brief selections from Rahner's writings are presented in English (using existing translations) according to this pattern: the openness of being and of man; the hiddenness of being; the place of the free message; philosophy and theology; Scripture, tradition, and the development of doctrine; the theology of mystery and symbol; the triune God; the incarnation; grace; faith, hope, and charity; moral theology; the church and the sacraments; spirituality; ideology, eschatology, and the theology of death. The editor, who is professor of philosophy at Fordham University, has provided a 16-page introduction to Rahner's philosophical theology and brief comments at the beginning of many selections.

A. RIZZO, *Cristo verità dell'uomo. Saggio di cristologia fenomenologica*, Teologia oggi 20 (Rome: A. V. E., 1972, paper 5,000 L), x and 375 pp. Bibliography. Indexed.

This reflection on the limits (and going beyond the limits) of the Bultmannian position regarding the historical value of the Gospel for our understanding of Jesus begins with a sketch of how the problem has developed from the Enlightenment



to the present. The first part, which is entitled "historical consciousness," deals with the relation between history and story and with historical knowledge from a philosophical standpoint. The second part, entitled "historical consciousness and Christology," discusses the story of Christ (the problem, the identification of the kerygma, and Bultmann and historical consciousness), the consciousness of Christ, and the image of Christ. The author distinguishes his own position from Bultmann's in this way: whereas Bultmann sees Jesus as a historical phenomenon and the Christ as an act of God available only in the mystery of faith, he views Jesus as both historical phenomenon and mystery of faith. There is a brief preface by C. M. Martini.

K. H. SCHELKLE, *Theologie des Neuen Testaments III: Ethos*, Kommentare und Beiträge zum Alten und Neuen Testament (Düsseldorf: Patmos, 1970), 347 pp. Bibliographies. Indexed.

———, *Theologie des Neuen Testaments IV, 1: Vollendung von Schöpfung und Erlösung*, Kommentare und Beiträge zum Alten und Neuen Testament (Düsseldorf: Patmos, 1974, DM 27), 124 pp. Bibliographies. Indexed. ISBN: 3-491-77448-9.

Volume III is the German original of a work whose English translation was described in *NTA* 18, p. 397. Volume IV begins with remarks on eschatological terminology (*eschatos*, *apokalypsis*, *hēmera*, etc.) in the NT. Then these major topics are discussed: the reign of God [cf. § 19-766], the end-time, death and life, the parousia, the resurrection of the dead [cf. § 19-765], judgment [cf. § 19-1090], heaven and hell, and the new creation. For each topic there is a treatment of what the various books of the NT have to say about that theme. The second part of volume IV will deal with the church and eschatology.

H. SCHÜRMAN, *Jesu ureigener Tod. Exegetische Besinnungen und Ausblick* (Freiburg—Vienna: Herder, 1975, paper), 155 pp. ISBN: 3-451-17087-6.

After introductory remarks on the importance of the theme of Christ's death in recent theology, this volume presents revised and expanded versions of three articles originally prepared for *Festschriften* honoring J. Schmid, G. Delling, and R. Schnackenburg respectively: how Jesus endured and understood his own death (1973), the continuance of the *Sache Jesu* in the post-Easter celebrations of the Lord's Supper (1970; cf. § 16-796), and Jesus' action and word as the ultimate ethical norm according to Paul, with special reference to Gal 6:2 (1974). An expanded version of a theological meditation on the "proexistent Christ" published in *Diakonia* 1 (1972) 147-160 is included. The volume is also published in Leipzig by St. Benno-Verlag.

E. SCHWEIZER, *La foi en Jésus Christ. Perspectives et langages du Nouveau Testament*, trans. M. Roy, Parole de Dieu 11 (Paris: Seuil, 1975, paper), 247 pp. Illustrated.

A French translation of the second edition (1970) of *Jesus Christus im vielfältigen Zeugnis des Neuen Testaments* [*NTA* 14, p. 240], which appeared in English as *Jesus* [*NTA* 16, p. 234]. X. Léon-Dufour has provided a four-page preface to the translation.

F.-J. STEINMETZ, *Befreit aus Enge und Zwang. Jesu Moral für den Menschen*, Biblisches Forum 10 (Stuttgart: Katholisches Bibelwerk, 1974, paper DM 9.80), 84 pp. Bibliography. ISBN: 3-460-08101-5.

After remarks on the biblical ethos as a realistic morality, this book presents reflections on aspects of NT ethical teaching under these headings: the overcoming of legalism, on the way to the law of the Spirit, and in the field of dialectic tension. Steinmetz, who is the author of *Protologische Heils-Zuversicht* (1969), is now lecturer and spiritual director at the Philosophisch-theologische Hochschule St. Georgen in Frankfurt.



E. TESELLE, *Christ in Context. Divine Purpose and Human Possibility* (Philadelphia: Fortress, 1975, \$10.95), xiv and 178 pp. Indexed. LCN: 74-80426. ISBN: 0-8006-0282-X.

The author, who is professor of church history and theology at the Divinity School of Vanderbilt University, maintains that the dominant Christocentric (i.e. the incarnation as the center and aim of creation and of all God's activity toward the world) interpretation of theology does not represent the proper Christian view of the world. He prefers a Christology that stresses the humanity of Christ and gives an important place to concrete human consciousness and development. To establish this thesis, T considers three major phases in the discussion of the problem: the traditional phase from the NT to the era of the Reformation and Counter-Reformation, the creative period of modern German theology (as influenced by Kant, Schleiermacher and Hegel), and the evolutionary understanding of the world (Blondel, Teilhard, Barth, Rahner).

## THE WORLD OF THE NEW TESTAMENT

H. D. BETZ (ED.), *Plutarch's Theological Writings and Early Christian Literature*, *Studia ad Corpus Hellenisticum Novi Testamenti* 3 (Leiden: Brill, 1975, 148 gld.), xiv and 369 pp. Indexed. ISBN: 90-04-03985-6.

Ten investigations of the parallels between Plutarch's theological writings and early Christian literature (defined as whatever is covered in W. Bauer's lexicon): M. Smith on *De Superstitione* (*Moralia* 164E-171F), H. D. Betz and E. W. Smith, Jr. on *De Iside et Osiride* (*Moralia* 351C-384C), Betz and Smith on *De E apud Delphos* (*Moralia* 384C-394C), W. G. Rollins on *De Pythiae oraculis* (*Moralia* 394D-409D), K. O'B. Wicker on *De defectu oraculorum* (*Moralia* 409E-438E), Betz and Smith along with P. A. Dirkse on *De sera numinis vindicta* (*Moralia* 548A-568A), D. A. Stoike on *De genio Socratis* (*Moralia* 575A-598F), W. A. Beardslee on *De facie quae in orbe lunae apparet* (*Moralia* 920A-945D), D. E. Aune on *De esu carniū orationes* I and II (*Moralia* 993A-999B), and Betz on Fragments 21-23, 157-158, 176-178. The studies follow the order of Plutarch's text and list (frequently with brief explanations) the verbal and thematic parallels in Christian writings. Betz has provided a brief introduction.

J. J. COLLINS, *The Sibylline Oracles of Egyptian Judaism*, Dissertation Series 13 (Missoula, Mont.: Society of Biblical Literature and Scholars Press, 1974, paper \$4.20), xiii and 238 pp. Bibliography. LCN: 74-81099. ISBN: 0-88414-039-3.

Originally prepared as a doctoral dissertation under the direction of J. Strugnell and presented to Harvard University in 1972, this study focuses on the third and fifth Sibylline books as representatives of Egyptian Judaism prior to the Bar Kokhba revolt. The major conclusions are these: (1) The Sibyllines should be studied against the background of the political oracles of the Hellenistic world. (2) The third and fifth books constitute different steps of a coherent tradition. (3) The earliest parts of the third book were written in the middle of the 2nd century B.C. and look for an ideal king from the Ptolemaic line. (4) The Egyptian Sibyllines probably originated in the Jewish community of Leontopolis. (5) The early additions to the third book see Cleopatra as a savior figure, but the later additions take a negative attitude. (6) The fifth book shows even further alienation of the Jewish sibyllinists from their Gentile neighbors. (7) Neither book ever becomes fully apocalyptic. (8) Their primary purpose was to establish common ground between the Jewish and Gentile worlds. (9) The essential elements of their message were derived from biblical Judaism. Collins now teaches at St. Mary of the Lake Seminary in Mundelein, Illinois.



H. T. FRANK, *Discovering the Biblical World* (New York—London: Harper & Row, 1975, \$16.95; Maplewood, N.J.: Hammond), 288 pp., photographs, maps, plans. Bibliography. Indexed. LCN: 74-7044. ISBN: 0-06-063014-0.

This illustrated account of the peoples, archaeology, history, and landscape of the biblical world begins before the Israelites appeared and carries the reader into the period in which Christianity and Judaism were struggling in the Roman world. Approximately half the book is devoted to the Hellenistic and Roman periods. The story is told in the light of recent archaeological and historical findings. Accompanying the text there are 155 color photographs, 100 black-and-white photographs, 37 relief maps including 27 maps colored according to the vegetation found in each area, 15 town plans including 7 plans of Jerusalem, 7 explanatory diagrams, and a time chart of biblical history. Frank is professor of religion at Oberlin College in Ohio.

*Gnosis und Gnostizismus*, ed. K. Rudolph, *Wege der Forschung*, Band CCLXII (Darmstadt: Wissenschaftliche Buchgesellschaft, 1975, DM 117), xviii and 862 pp. Bibliography. Indexed. ISBN: 3-534-04903-9.

Thirty previously published articles or excerpts from books on gnosticism, all now in German. There are items by F. C. Baur (1853; 2nd ed. 1860), R. A. Lipsius (1860), G. Koffmane (1881), A. von Harnack (on the gnostic attempts to create an apostolic faith and a Christian theology, 1886), A. Hilgenfeld (1890), Harnack (on W. Bousset's *Hauptprobleme der Gnosis*, 1908), W. Schultz (1910), R. Reitzenstein (on the Iranian belief in redemption, 1921), H.-C. Puech (1933-34), R. P. Casey (1935), A. D. Nock (on H. Jonas's *Gnosis und spätantiker Geist I*, 1936), K. Stürmer (1948), G. Widengren (on the Iranian background of gnosis, 1952), G. Kretschmar (1953), W. Foerster (1955), H. J. Schoeps (1956), W. C. van Unnik (1961), H. Schlier (1962), Rudolph (1964), Nock [§ 9-1122], H.-M. Schenke (on Bousset's *Hauptprobleme* in the light of recent research, 1965), and U. Bianchi (1965). From the 1966 Messina Colloquium there are articles by H. Jonas, S. Arai, R. Haardt, Widengren, and Bianchi. Finally, there are articles by P. Porkorný (1967), Rudolph (1967), and H. J. W. Drijvers [§ 13-455]. The volume also presents a brief foreword by the editor and a select bibliography.

J. GOLDIN (ED.), *The Fathers According to Rabbi Nathan* [1955] (New York: Schocken, 1974, paper \$4.95), xxvi and 277 pp. Indexed. LCN: 74-9638. ISBN: 0-8052-0465-2.

Unaltered reprint. In his introduction G maintains that the composition of the contents of *Aboth de Rabbi Nathan* cannot be much later than the 3rd or 4th century A.D. and that it discloses a recension (or parts of a recension) of *Aboth* that enables us to perceive the steps in the composition and final redaction of that mishnaic tractate. The relationship between versions A and B of *Aboth de Rabbi Nathan* is also discussed. The main part of the volume is an English translation of version A according to S. Schechter's 1887 edition (with some modifications). Forty-seven pages of brief explanatory notes follow the translation. H. Danby's translation of *Aboth* is also presented. Goldin now teaches at the University of Pennsylvania. The study was originally published in the Yale Judaica Series.

D. A. HAGNER, *The Use of the Old and New Testaments in Clement of Rome*, *Supplements to Novum Testamentum*, vol. XXXIV (Leiden: Brill, 1973, 88 gld.), xii and 393 pp. Bibliography. Indexed. ISBN: 90-04-03636-9.

Originally prepared as a doctoral dissertation under the direction of F. F. Bruce and presented to the University of Manchester in 1969, this study is primarily interested in matters of text and canon in *1 Clement*. Under the heading "the OT in Clement's epistle" there are discussions of the quotation of the OT in the Apostolic Fathers and in the NT (frequency, introductory formulas, exactness), the relation of Clement's text to the Septuagint (LXX quotations, composite



quotations, non-LXX quotations, non-canonical quotations), possible explanations of the variant quotations (differing translations, unknown writings, anthologies, memory), and Clement's view of the OT (inspiration, canon, interpretation). Under "the NT in Clement's epistle" there are investigations of Clement's knowledge of the Synoptic material, his use of Hebrews and the Pauline epistles, his knowledge of other NT writings, his relation to the NT and the other Apostolic Fathers (introductory formulas, allusion and quotation, explanations of the free character of allusions and quotations), and his view of the NT writings (pre-canonical collections, authority and inspiration, interpretation). Hagner now teaches at Wheaton College in Wheaton, Illinois.

M. HENGEL, *Judaism and Hellenism. Studies in their Encounter in Palestine during the Early Hellenistic Period*, trans. J. Bowden from 2nd rev. ed. (Philadelphia: Fortress, 1974, \$34), xii and 314 pp.; 335 pp. Bibliography. Indexed. LCN: 74-80427. ISBN: 0-8006-0293-5.

Translated from the revised and enlarged German edition [NTA 18, p. 126], this study of the encounter between Judaism and Hellenism in Palestine deals with (1) political, military, and socio-economic developments, especially in the 3rd century B.C., (2) the proliferation of Greek language, Graecized names, Greek education and literature, (3) religious and theological questions, and (4) the early Greek descriptions of Judaism and the Jewish attempt at reform in Jerusalem. In this edition, the text has been printed separately in the first volume while the notes, bibliographic information, tables, and indexes are gathered together in the second volume. Hengel is professor of NT and early Judaism on the Evangelical theological faculty at Tübingen.

R. V. HOTCHKISS (ED.), *A Pseudo-Epiphanius Testimony Book*, Texts and Translations 4, Early Christian Literature Series 1 (Missoula, Mont.: Society of Biblical Literature and Scholars Press, 1974, paper \$2.80), vii and 82 pp. Indexed. LCN: 74-15203. ISBN: 0-88414-043-043-1.

The testimony book attributed to Epiphanius exists in two 14th-century Greek MSS—Vaticanus Graecus 790 and Athos Iviron 28. In his introduction the editor discusses the relationship between the two and suggests that the book may come from Asia Minor in the 4th century (or slightly later) and was probably used in preparation for or explanation of the baptism of Christians. The Greek text as printed combines what seem to be the best readings of both MSS, with a few minor emendations as to spelling and grammar made only when they seemed absolutely necessary. A new English translation is provided in the pages facing the Greek text, and brief textual notes are presented at the foot of each page of text. The testimony book begins with a series of 102 statements about Christ and then lists biblical (mainly OT) texts related to those statements. Hotchkiss prepared this edition in connection with his 1973 University of Pennsylvania doctoral dissertation (directed by R. A. Kraft).

*Jerusalem Revealed. Archaeology in the Holy City 1968—1974* (Jerusalem: Israel Exploration Society, 1975), viii and 136 pp., 4 plates, 8 maps. Illustrated.

This volume presents in English most of the material about Jerusalem published in Hebrew in *Qadmoniot* since that journal's inception in 1968. On the ancient city there are general studies (B. Mazar, M. Avi-Yonah, N. Avigad, Avi-Yonah again), excavation reports (Mazar, Avigad, R. Amiran and A. Eitan, D. Bahat and M. Broshi, Broshi, S. Ben-Arieh), tombs (D. Ussishkin, Avigad, R. Reich and H. Geva, A. Kloner, V. Tzaferis, J. Naveh), water supply (Amiran, A. Mazar), and special topics (Y. Tsafirir, P. Benoit, Y. Yadin). There are seven articles on the medieval city (M. Rosen-Ayalon, M. Ben-Dov, J. Prawer, Bahat and M. Ben-Ari, Prawer, N. Kanaan, J. W. Hirschberg) and four articles on the modern city (E. Netzer, D. Cassuto, D. Tanai, D. Dvir). Y. Shiloh has prepared tables of major archaeological activities in Jerusalem since 1863, R. Grafman has made the English translations and abridgements, and Yadin has contributed an introduction.



L. S. KEIZER, *The Eighth Reveals the Ninth: A New Hermetic Initiation Disclosure (Tractate 6, Nag Hammadi Codex VI)*, Academy of Arts and Humanities Monograph Series 1 (Seaside, Calif.: Academy of Arts and Humanities, 1974, paper \$3.75), iii and 103 pp.

A hermeneutical evaluation of the unique tradition of *The Discourse on the Eighth and Ninth*, the initiation discourse of Hermes Trismegistus from Codex VI of the Nag Hammadi library. There are major sections on form and redaction in the tractate, parallels to the Greek and Latin Hermetic literature, a comparison with *Corpus Hermeticum* 13, parallels to other Hellenistic traditions, and the Hermetic tradition of the tractate. The author concludes that the work represents a Trismegistic tradition whose main alliances are with gnostic rather than Platonistic thought. There are appendixes on *exotikoi logoi* and the hypsomatic horoscope of the tractate. Keizer's translation of the work concludes the volume.

R. A. KRAFT (ED.), *The Testament of Job According to the SV Text*, Texts and Translations 5, Pseudepigrapha Series 4 (Missoula, Mont.: Society of Biblical Literature and Scholars Press, 1974, paper \$2.80), v and 87 pp. Bibliography. LCN: 74-15201. ISBN: 0-88414-044-X.

The goal of this edition of the *Testament of Job* is to recreate as closely as possible the archetype that presumably lies behind the present form of MSS. San Salvatore 29 (S) from Messina and Vaticanus Graecus 1238 (V). Thus it aims to complement S. Brock's 1967 edition in which Paris Bibliothèque Nationale grec 2658 (P) served as the base text. In the introduction there are discussions of the manuscripts, their interrelationship, orthographic and syntactic peculiarities in the SV text, and the principles employed in this edition. There is also a four-page annotated bibliography (compiled by R. Spittler) listing studies on the *Testament of Job* according to the date of their publication. The main part of the volume presents the Greek text and a new English translation on facing pages. Brief textual notes are placed at the bottom of the pages. Kraft has prepared the volume in collaboration with H. Attridge, R. Spittler, and J. Timbie.

E. Y. KUTSCHER, *The Language and Linguistic Background of the Isaiah Scroll (1 Q Isa<sup>a</sup>)*, Studies on the Texts of the Desert of Judah, vol. VI (Leiden: Brill, 1974, 275 gld.), xxiv and 567 pp. Bibliography. ISBN: 90-04-04019-6.

A partially revised and enlarged version of a work originally published in Hebrew in 1959, this study compares the biblical text of 1QIsa<sup>a</sup> (the complete version of Isaiah found at Qumran) with the Masoretic Text. The major positions to be demonstrated are that 1QIsa<sup>a</sup> reflects the Hebrew and Aramaic spoken in Palestine toward the end of the Second Commonwealth and that it represents a textual type later than that of the Masoretic Text. After an introductory chapter on the scroll's place in the linguistic situation of the Second-Temple period, there are chapters on proper nouns, spelling, Aramaic elements, the influence of biblical (basic and late) and rabbinic Hebrew, pronouns and pronominal suffixes, and phonetic and phonological traits. Various lists (e.g. of words not in the MT, additions by another hand) are presented in the appendix. H. B. Rosén's obituary of the late Professor Kutscher serves as a foreword to the volume.

J. LEVEEN, *The Hebrew Bible in Art [1944]* (New York: Hermon, 1974, \$12.50), xx and 142 pp., 41 pp. of plates. Bibliography. Indexed. LCN: 74-78239. ISBN: 0-87203-045-8.

Originally prepared as the Schweich Lectures in 1939, this study is intended primarily as a preliminary survey of illuminated and illustrated MSS of the Hebrew Bible. There are chapters on the historical and archaeological background of artistic creation relative to the OT, the wall paintings at Dura Europos, the illuminated Hebrew Bibles of the East, and the illuminated MSS of the West. By way of conclusion the author draws attention to some of the major problems connected with this area of research: the antiquity of OT illustration, the part



played by the Dura frescoes in the development of Christian art, the influence of pagan art, and the relation of the Dura wall paintings and the mosaics in other synagogues to the miniatures in the Hebrew MSS. For this edition the author has supplied a new preface and a one-page list of addenda and corrigenda.

R. A. MARKUS, *Christianity in the Roman World* (New York: Scribner, 1975, \$10), 192 pp., 74 plates, map. Bibliography. Indexed. LCN: 74-16823. ISBN: 0-684-14129-9.

This book aims "to trace the history of Christian self-awareness in the Roman world, the ways in which Christians saw themselves as a distinct group in society, the ways in which they identified themselves with it—its structures, its values, its culture—and the ways in which they opposed themselves to or differentiated themselves from it." Using sources from the first six centuries of the Christian era, the author treats these topics: a sect among sects, the third race, the crisis of identity, toward respectability, the Constantinian revolution, protest and establishment, the Christian times and the Roman past, the triumph of Christianity and barbarism, and the parting ways. Markus is professor of medieval history in the University of Nottingham.

J.-É. MÉNARD (ED.), *Exégèse biblique et judaïsme* (Strasbourg: Faculté de Théologie Catholique, 1973, paper 60 gld.), 255 pp.

The eleven articles presented here were prepared for the third congress of the Association catholique française pour l'étude de la Bible held in Strasbourg. They have appeared in exactly the same form in *RevSciRel* 47 (1973). After a brief introduction by C. Hauret, there are studies by R. Goetschel on the midrash of the second Passover [§ 18-332], A. Díez Macho on the Palestinian Targum [§ 18-331], M. Delcor on *11Q<sup>1</sup> Job* and the Aramaic of Jesus' time [§ 18-318], J. Cazeaux on aspects of Philo's exegesis [§ 18-329], M. Philonenko on intertestamental literature and the NT [§ 18-340], P. Prigent on the book of Revelation and apocalyptic [§ 18-242], J.-É. Ménard on apocalyptic literature and gnostic literature [§ 18-361], C. Perrot on Lk 4:16-30 and the reading of the Bible in the ancient synagogue [§ 18-132], K. Hruby on rabbinic and patristic exegesis [§ 18-334], A. Jaubert on Christological symbols and figures in Judaism [§ 18-258], and J. Schmitt on John the Baptist and the Qumran community [§ 18-323]. Brief abstracts in French conclude the volume, which is distributed by E. J. Brill of Leiden.

*Mithraic Studies*, ed. J. R. Hinnells, 2 vols. (Totowa, N.J.: Rowman & Littlefield, 1975, \$49.50; Manchester: Manchester University Press), pp. i-xx and 1-248, plate (vol. 1); pp. i-xii and 249-560, 40 plates (vol. 2). Indexed. LCN: 74-7310. ISBN: 0-87471-557-1 (Rowman & Littlefield), 0-7190-0536-1 (Manchester University Press).

These volumes are substantially the proceedings of the First International Congress of Mithraic Studies held at Manchester University in 1971, though some additional papers are included and a number have been rewritten. The 28 articles are H. W. Bailey on the second stratum of the Indo-Iranian gods, P. Thieme on the concept of Mitra in Aryan belief, J. Gonda on Mitra in India, A. A. Jafarey on Mithra as lord of lands, R. N. Frye on Mithra in Iranian history, I. Gershevitch on "the sun as the best," A. D. H. Bivar on religious subjects on Achaemenid seals, M. Boyce on *Mihragān* among the Irani Zoroastrians, J. A. Boyle on the origin and growth of modern Iran, H. Humbach on Mithra in the Kuṣāṇa period, D. W. MacDowall on the role of Mithra among the deities of the Kuṣāṇa coinage, F. Cumont on the Dura Mithraeum, R. L. Gordon on Cumont and the doctrines of Mithraism, C. M. Daniels on the role of the Roman army in the spread and practice of Mithraism, Bivar on Mithra and Mesopotamia, Hinnells on the bull-slaying scene, J. P. Kane on the Mithraic meal in its Greek and Roman environment, W. Lentz on some peculiarities of "Roman" Mithraic sanctuaries and representations, C. Colpe on Mithra-worship, Mithras-cult and the existence of Iranian



mysteries, M. Schwartz on Cautes and Cautopates as the Mithraic torchbearers, E. D. Francis on Mithraic graffiti from Dura-Europos, M. J. Vermaseren on a magical time god, U. Bianchi on Mithraism and Gnosticism, R. D. Barnett on a Mithraic figure from Beirut, S. G. F. Brandon on the idea of the judgment of the dead in the ancient Near East, R. E. Witt on Isis in relation to Mithras, H. R. Ellis Davidson on Mithraism and the Gundestrup bowl, and A. Deman on the iconographical similarities between Mithras and Christ. There is also a preface by Bailey, an introduction by the editor, and the accounts of two plenary discussions.

R. MURRAY, *Symbols of Church and Kingdom. A Study in Early Syriac Tradition* (New York: Cambridge University Press, 1975, \$25), xv and 394 pp. Bibliography. Indexed. LCN: 74-80363. ISBN: 0-521-20553-0.

After sketching the history of the Syriac church up to the early 5th century and surveying the relevant Syriac literature, this study deals with the materials regarding church and kingdom in terms of NT themes: "the nation and the nations"; the body of Christ; the vineyard, the grape, and the tree of life; the church as bride and mother; titles shared by Christ and the apostles or bishops (e.g. apostle, fisherman, priest, shepherd, steward, farmer, physician); the rock and the house on the rock; and the "pilgrim church" and its fulfillment. Special attention is accorded to the writings of Aphrahat and Ephrem. The second part is an attempt, by a series of examples, to locate the 4th-century Syriac Fathers in relation to earlier Christian, Gnostic, and Jewish literature, and even to earlier Mesopotamian traditions. In the appendix there are tables listing OT testimonia cited for the replacement of the "nation" by the Gentiles, OT and NT testimonia that Christ is the stone or rock, and the titles of Christ. Murray, an English Jesuit, teaches at Heythrop College, University of London, and is editor of *HeythJourn*. This study grew out of his doctoral dissertation directed by I. Ortiz de Urbina and presented to the Pontifical Oriental Institute in Rome.

J. NEUSNER, *First-Century Judaism in Crisis. Yohanan ben Zakkai and the Renaissance of Torah* (Nashville—New York: Abingdon, 1975, paper \$4.50), 203 pp. LCN: 74-14799. ISBN: 0-687-13120-0.

An abridgment and condensation of N's *A Life of Yohanan ben Zakkai* [NTA 16, p. 133]. The narrative and references to sources are retained here, but the notes, bibliography, and technical discussions have been omitted. The traditions about Yohanan are discussed more fully in N's *Development of a Legend* [NTA 16, p. 388].

H. M. ORLINSKY (ED.), *1972 and 1973 Proceedings: IOMS, Masoretic Studies 1* (Missoula, Mont.: Scholars Press, 1974, paper \$2.80), vi and 171 pp. LCN: 74-16568. ISBN: 0-88414-042-3.

Eleven papers read at the 1972 (founding) meeting and three papers read at the 1973 meeting of the International Organization for Masoretic Studies. They are by M. B. Cohen and D. B. Freedman (two items), A. Dotan, I. O. Lehman, D. Lyons, S. Morag, F. Pérez Castro, E. J. Revell (two items), J. P. Siegel (two items), M. Weinberg, P. Wernberg-Møller, and F. N. Reiner. There are also abstracts of six papers prepared for the 1972 meeting as well as information pertaining to the founding and structure of the organization. Hardbound copies of the volume are available through Ktav Publishing House of New York at \$7.50 each.

W. G. OXToby, *Ancient Iran and Zoroastrianism in Festschriften. An Index*, Bibliographic Studies in Religion, no. 1; Monograph Series, No. 3 (Waterloo, Ont.: Council on the Study of Religion, 1973, cloth \$5, paper \$3; Shiraz: Asia Institute of Pahlavi University), vi and 207 pp. Bibliography. Indexed. LCN: 73-84888. ISBN: 0-88916-007-4 (cloth), 0-88916-008-2 (paper).

This index lists 1808 articles on ancient Iran and Zoroastrianism, in 18 lan-



guages, which have appeared in 421 *Festschriften* between 1875 and 1973. The material is presented according to this pattern: introductory remarks, alphabetical (by honoree) list of *Festschriften*, chronological list, outline of subject headings (general, language, archaeology, history, religion), articles listed according to categories and date of publication, author index to the articles, and an appendix regarding literature on *Festschriften*. Of special interest for NT scholars are the items (pp. 112-120) on Judaism and Iran, Zoroastrian influence in Gnosticism and Christianity, Christian communities in Iran, Mithraism in the Roman empire, and Manichaeism. Oxtoby is professor of religious studies at Trinity College, University of Toronto. The CSR bibliographic series is edited by G. W. MacRae; the monograph series is that of the University of Shiraz, which published this book in the eastern hemisphere.

J. PARKES, *The Conflict of the Church and the Synagogue. A Study in the Origins of Antisemitism* [1934] (New York: Hermon, 1974, \$14.95), xxiv and 430 pp. Bibliographies. Indexed. LCN: 74-78327. ISBN: 0-87203-043-1.

Unaltered reprint. This investigation of the history of anti-Semitism down through the 9th century A.D. deals with these topics: the Jews in the Roman world, the clash with Christianity, the parting of the ways, the part played by Jews in the persecutions of Christians, the 4th century, the Theodosian Code in the West, law and history in the Byzantine empire, the Jews in Byzantine literature, the position of Jews in the Christian empire of the West, and the Jews in Visigothic Spain. Each chapter is preceded by a short bibliographical introduction giving the sources and the main authorities consulted. The author concludes that the origins of anti-Semitism are to be traced to Christian theological concepts built up in the first three centuries of the common era.

C. F. PFEIFFER, *Between the Testaments* [1959] (Grand Rapids: Baker, 1974, paper \$3.95), 132 pp. Bibliography. Indexed. LCN: 59-8343. ISBN: 0-8010-6873-8.

Unaltered reprint. Intended for use as a textbook or for private study, this volume begins by sketching the history of the Persian empire from Cyrus to the death of Darius III and pays special attention to the status and achievements of the Jews during this period. The second major section traces the course of Jewish history from Alexander the Great to Herod the Great and presents chapters on the origin of the Jewish sects and the rise of apocalyptic literature. Pfeiffer is also the author of *The Dead Sea Scrolls* (1962).

J. THEISOHN, *Der auserwählte Richter. Untersuchungen zum traditionsgeschichtlichen Ort der Menschensohngestalt der Bilderreden des Äthiopischen Henoch*, Studien zur Umwelt des Neuen Testaments, Band 12 (Göttingen: Vandenhoeck & Ruprecht, 1975, paper DM 42), xiv and 308 pp. Bibliography. Indexed. ISBN: 3-525-53364-0.

A shortened and partially revised version of a doctoral dissertation directed by F. Hahn and presented to the Evangelical theological faculty at Mainz in 1973, this study focuses on the Son of Man in the Similitudes of Ethiopic *Enoch* (1 *Enoch* 37—71) but is also concerned with this figure in other writings and with other Jewish eschatological figures. There are major chapters on the Similitudes and the pre-Danielic Son-of-Man tradition, the Son of Man/Elect One of the Similitudes and the Danielic interpretation of the Son of Man, the Jewish background of the Elect One as judge in the last judgment, the eschatological judge in the context of redeemer-expectation in post-OT Judaism, and the influence of the Son-of-Man tradition of the Similitudes on the Synoptic Son-of-Man tradition. In his conclusion, the author stresses the depiction of the Son of Man as the Elect One, who is the eschatological judge, as the novel feature contributed by the Similitudes to the Son-of-Man tradition.



P. W. VAN DER HORST AND J. MANSFELD, *An Alexandrian Platonist against Dualism. Alexander of Lycopolis' Treatise 'Critique of the Doctrines of Manichaeus'* (Leiden: Brill, 1974, paper 24 gld.), 99 pp. Bibliography. Indexed. ISBN: 90-04-04157-5.

The sections of the introduction dealing with Alexander of Lycopolis in modern scholarship (including the bibliography) and Alexander and Manichaeism were written by van der Horst, and that on Alexander and the history of Neoplatonism by Mansfeld. A date of composition before the anti-Manichaean edict of Diocletian (A.D. 297) is suggested. The English translation of A. Brinkmann's text (1895) is the result of their joint efforts, as are the departures from that edition and the suggested solutions to some of the difficulties it presents to the translator. Mansfeld has contributed notes on philosophical matters, while van der Horst wrote those on early Christianity and Manichaeism as well as philological matters. This study was published previously in *Thêta-Pi* 3 (1, '74), but corrections, additional notes, and a selective index have been added here.

W. C. VAN UNNIK (ED.), *La littérature juive entre Tenach et Mischna. Quelques problèmes*, Recherches bibliques IX (Leiden: Brill, 1974, 48 gld.), vi and 163 pp. ISBN: 90-04-03810-8.

These nine papers prepared for the Journées Bibliques held at Louvain in 1969 are devoted to aspects of intertestamental literature and theology. After introductory remarks by W. C. van Unnik on the problems encountered in studying this material, there are articles by M. Black on the Aramaic fragments of *1 Enoch* from Qumran; K. H. Rengstorf on the origin and meaning of the patriarchs' speeches in the *Testaments of the Twelve Patriarchs*; B. Dehandschutter on the dream in the *Genesis Apocryphon*; P.-M. Bogaert on the name of Baruch in *2 Baruch* and other pseudepigraphical writings; M. Philonenko on the text, literary character, and religious background of *Joseph and Asenath*; C. Burchard on the same topics in *Joseph and Asenath*; M. Delcor on the origin and development of Jewish apocalyptic; and J. W. Doeve on the domain of the Temple of Jerusalem.

B. Z. WACHOLDER, *Eupolemus. A Study of Judaeo-Greek Literature*, Monographs of the Hebrew Union College, no. III (Cincinnati—Jerusalem: Hebrew Union College-Jewish Institute of Religion, 1974, \$15), xii and 332 pp. Indexed. LCN: 74-16093. ISBN: 0-87820-401-6.

In this study the author, who is professor of Talmud and rabbinics at Hebrew Union College in Cincinnati, uses Eupolemus' history of the Jews from Moses to 158 B.C. as a springboard to explore the nature of the Judaeo-Greek literature that flourished in Palestine from the 2nd century B. C. to the time of the death of the last Jewish king, Agrippa II, about A.D. 93. First, there are discussions about Eupolemus' life and works, the traditions about him, and the Hellenized image of Moses and the date of the Exodus from Egypt found in the fragments of his writings. Then, there are four chapters devoted to Eupolemus' account of the history of Solomon's Temple, which is apparently a continuation of the traditions in the books of Kings and Chronicles. The last two chapters describe Eupolemus' sources and style and the emergence of Judaeo-Greek literature. The volume is distributed by Ktav Publishing House in New York.

B. ZUCKERMANN, *A Treatise on the Sabbatical Cycle and the Jubilee, a Contribution to the Archaeology and Chronology of the Time Anterior and Subsequent to the Captivity*, trans. A. Löwy [1866] (New York: Hermon, 1974, \$6.75), vii and 64 pp., table. Bibliography. LCN: 74-78326. ISBN: 0-87203-044-X.

Unaltered reprint of the English translation of the 1857 German original. The aim of the study is to determine the date from which the sabbatical year may be reckoned both consecutively and retrogressively and to adduce the evidence for establishing the traditional date of the sabbatical year on a historical basis. The



three major topics discussed are the duration and time of commencement of the sabbatical cycle and the jubilee period, the commencement and continuance of the era of sabbatical years and jubilees, and the computation for determining a sabbatical year. The volume ends with a table of sabbatical years from 535-534 B.C. to A.D. 2239-2240. This calendar has been discussed recently by B. Z. Wacholder in *HebUnCollAnn* [§ 19-820].

## ADDITIONAL BOOKS RECEIVED

N.-E. A. ANDREASEN, *The Old Testament Sabbath. A Tradition-Historical Investigation*, Dissertation Series 7 (Missoula, Mont.: Society of Biblical Literature and Scholars Press, 1972, paper \$4.20), xii and 301 pp. Bibliography. LCN: 72-88671.

J. M. BOICE, *The Gospel of John. An Expository Commentary*, vol. 1: *John 1:1-4:54* (Grand Rapids: Zondervan, 1975, \$9.95), 443 pp. Indexed. LCN: 74-25327.

W. BROWNSON, *Do You Believe? Contemporary Insight on the Question of Faith* (Grand Rapids: Zondervan, 1975, paper \$1.95), 217 pp. LCN: 74-25324.

L. CIGNELLI ET AL., *Bonaventuriana. Saggi in occasione del VII Centenario della morte di S. Bonaventura*, *Studii Biblici Franciscani Analecta* 9 (Jerusalem: Franciscan Printing Press, 1974, paper), vii and 195 pp., plate. Bibliography.

*The Common Catechism. A Book of Christian Faith*, ed. J. Feiner and L. Vischer, trans. ed. J. Cumming (New York: Seabury, 1975, \$10.95), xxv and 690 pp. Indexed. LCN: 75-1070. ISBN: 0-8164-0283-3.

P. COMPAGNONI, *Sinai. The Exodus Trip*, trans. M. Vinci (Jerusalem: Franciscan Printing Press, 1974, paper), 145 pp., photographs.

A. C. CUSTANCE, *Noah's Three Sons. Human History in Three Dimensions*, *Doorway Papers*, vol. 1 (Grand Rapids: Zondervan, 1975, \$8.95), 368 pp. LCN: 74-4957.

S. DE SANDOLI, O.F.M., *Il Calvario e il S. Sepolcro*, *Luoghi Santi della Palestina* (Jerusalem: Franciscan Printing Press, 1974, paper), 156 pp., 54 figs.

J. DILLOW, *Speaking in Tongues* (Grand Rapids: Zondervan, 1975, paper \$1.75), 191 pp. LCN: 74-25334.

G. GIAMBERARDINI, O.F.M., *Il culto mariano in Egitto*, vol. II: *Sec. VII-X*, *Pubblicazioni dello Studium Biblicum Franciscanum Analecta* 7 (Jerusalem: Franciscan Printing Press, 1974, paper), 432 pp., 16 plates. Bibliography. Indexed.

M. G. GUTZKE, *Plain Talk on Genesis* (Grand Rapids: Zondervan, 1975, paper \$2.95), 143 pp. LCN: 74-25330.

J. HARGREAVES, *A Guide to the Parables* [1968] (Valley Forge, Pa.: Judson, 1975, paper \$3.95), xi and 132 pp. Illustrated. LCN: 74-20518. ISBN: 0-8170-0653-2. [Cf. *NTA* 13, p. 401.]

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| Augustinianum (Rome)   | Ciudad de Dios (Madrid)  |
| Australasian Catholic Record (Sydney)                                      | Civiltà Cattolica (Rome)                                       |
| Australian Biblical Review (Melbourne)                                     | Clergy Monthly (Delhi)   |
| Australian Journal of Biblical Archaeology (Sydney)                        | Clergy Review (London)   |
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| Bibel und Leben (Düsseldorf)   | Communio (Seville)   |
| Bibel und Liturgie (Klosterneuburg)  | Communio Viatorum (Prague)                                     |
| Bible Today (Collegeville, Minn.)  | Communion (Taizé)  |
| Bible Translator (London)  | Concilium (Nijmegen)   |
| Biblia Revuo (Ravenna)   | Cross Currents (West Nyack, N.Y.)                              |
| Biblica (Rome)   | Currents in Theology and Mission (St. Louis)                   |
| Biblical Archaeologist (Cambridge, Mass.)                                  | Dansk Teologisk Tidsskrift (Copenhagen)                        |
| Biblical Research (Chicago)  | Deltion Biblikon Meleton (Athens)                              |
| Biblical Theology (Belfast)  | Diakonia (Vienna)  |
| Biblical Theology Bulletin (Rome)  | Dialog (Minneapolis)   |
| Bibliotheca Orientalis (Leiden)  | Didaskalia (Lisbon)  |
| Bibliotheca Sacra (Dallas)   | Direction (Fresno)   |
| Biblische Zeitschrift (Paderborn)  | Divinitas (Rome)   |
| Bijdragen (Nijmegen)   | Divus Thomas (Piacenza)  |
| Bulletin de Littérature Ecclésiastique (Toulouse)                          | Doctor Communis (Rome)   |
| Bulletin of the American Schools of Oriental Research (Cambridge, Mass.)   | Doctrine and Life (Dublin)                                     |
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Evangelical Quarterly (London)  
Evangelische Kommentare (Stuttgart)  
Evangelische Theologie (Munich)  
Expository Times (Birmingham)  
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Freiburger Rundbrief (Freiburg)  
Freiburger Zeitschrift für Philosophie und Theologie (Fribourg)  
Furrow (Maynooth)  
Geist und Leben (Munich)  
Gereformeerd Theologisch Tijdschrift (Amsterdam)  
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Greek Orthodox Theological Review (Brookline, Mass.)  
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Gregorianum (Rome)  
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Heythrop Journal (London)  
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Homiletic and Pastoral Review (New York)  
Horizons (Villanova, Pa.)  
Immanuel (Jerusalem)  
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Indian Journal of Theology (Serampore)  
Instituto Superior de Estudios Eclesiásticos Libro Anual (Mexico City)  
International Catholic Review/Communio (Spokane)  
Internationale Katholische Zeitschrift/Communio (Rodenkirchen)  
Internationale Kirchliche Zeitschrift (Bern)  
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Irish Theological Quarterly (Maynooth)  
Israel Exploration Journal (Jerusalem)  
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Jahrbuch für Antike und Christentum (Münster)  
Jeevadhara (Alleppey)  
Jewish Quarterly Review (Philadelphia)  
Journal for the Study of Judaism (Leiden)  
Journal of Biblical Literature (Missoula, Mont.)  
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Journal of Ecumenical Studies (Philadelphia)  
Journal of Hebraic Studies (New York)  
Journal of Hellenic Studies (London)  
Journal of Jewish Studies (London)  
Journal of Near Eastern Studies (Chicago)  
Journal of Religion (Chicago)  
Journal of Religious Thought (Washington)  
Journal of Roman Studies (London)  
Journal of Semitic Studies (Manchester)  
Journal of the American Academy of Religion (Missoula, Mont.)  
Journal of the American Oriental Society (Baltimore)  
Journal of the Christian Brethren Research Fellowship (Pinner, Mx.)  
Journal of the Evangelical Theological Society (Wheaton, Ill.)  
Journal of the Interdenominational Theological Center (Atlanta)  
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Journal of Theology for Southern Africa (Rondebosch)  
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Kairos (Salzburg)  
Katholische Gedanke (Bonn)  
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Laval Théologique et Philosophique (Quebec)  
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 New Testament Studies (Cambridge)  
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 North East Asia Journal of Theology (Tokyo)  
 Nouvelle Revue Théologique (Louvain)  
 Nova et Vetera (Geneva)  
 Novum Testamentum (Leiden)  
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 Ohio Journal of Religious Studies (Cleveland)  
 One in Christ (Sheffield)  
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 Orientalia Christiana Periodica (Rome)  
 Orientalistische Literaturzeitung (Berlin)  
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 Palestine Exploration Quarterly (London)  
 Palestra del Clero (Rovigo)  
 Perkins Journal (Dallas)  
 Perspective (Pittsburgh)  
 Perspectives in Religious Studies (Danville, Va.)  
 Princeton Seminary Bulletin (Princeton)  
 Rassegna di Ascetica e Mistica (Florence)  
 Rassegna di Teologia (Naples)  
 Razon y Fe (Madrid)  
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 Recherches de Théologie Ancienne et Médiévale (Louvain)  
 Reformed Theological Review (Hawthorn, Victoria)  
 Religion (Lancaster)  
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 Review and Expositor (Louisville)  
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 Revue Bénédictine (Maredsous)  
 Revue Biblique (Jerusalem)  
 Revue de l'Histoire des Religions (Paris)  
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 Revue de Qumran (Paris)

Revue de Théologie et de Philosophie (Lausanne)  
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 Revue des Études Juives (Paris)  
 Revue des Sciences Philosophiques et Théologiques (Paris)  
 Revue des Sciences Religieuses (Strasbourg)  
 Revue d'Histoire de la Spiritualité (Paris)  
 Revue d'Histoire Ecclésiastique (Louvain)  
 Revue d'Histoire et de Philosophie Religieuses (Strasbourg)  
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 Revue Thomiste (Toulouse)  
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 Rivista Biblica (Brescia)  
 Rivista di Archeologia Cristiana (Rome)  
 Rivista di Storia e Letteratura Religiosa (Turin)  
 Roczniki Teologiczno-Kanoniczne (Lublin)  
 Römische Quartalschrift (Rome)  
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 St. Vladimir's Theological Quarterly (Crestwood, N.Y.)  
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 Scripta Theologica (Pamplona)  
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 Southwestern Journal of Theology (Fort Worth)  
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 Studia Patavina (Padua)  
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TSF Bulletin (London)  
Teología y Vida (Santiago)  
Testimonianze (Florence)  
Theological Studies (Washington)  
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Theologie und Philosophie (Frankfurt)  
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Theologische Literaturzeitung  
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Theologische Zeitschrift (Basel)  
Theology (London)  
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Thought (New York)  
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Traditio (New York)  
Tradition (New York)  
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Una Sancta (Niederaltaich)

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Verkündigung und Forschung  
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Vetera Christianorum (Bari)  
Vetus Testamentum (Leiden)  
Vie Spirituelle (Paris)  
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Westminster Theological Journal  
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ischen Gesellschaft (Wiesbaden)  
Zeitschrift des Deutschen Palästina-  
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Zeitschrift für die Alttestamentliche  
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Zeitschrift für die Neutestamentliche  
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(Tübingen)  
Zycie i Mysl (Warsaw)

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| Bible Today (Collegeville, Minn.)  | Communion (Taizé)  |
| Bible Translator (London)  | Concilium (Nijmegen)   |
| Biblia Revuo (Ravenna)   | Cross Currents (West Nyack, N.Y.)                              |
| Biblica (Rome)   | Currents in Theology and Mission (St. Louis)                   |
| Biblical Archaeologist (Cambridge, Mass.)                                  | Dansk Teologisk Tidsskrift (Copenhagen)                        |
| Biblical Research (Chicago)  | Deltion Biblikon Meleton (Athens)                              |
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Foi et Vie (Paris)  
Freiburger Rundbrief (Freiburg)  
Freiburger Zeitschrift für Philosophie und Theologie (Fribourg)  
Furrow (Maynooth)  
Geist und Leben (Munich)  
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Gnomon (Munich)  
Greek Orthodox Theological Review (Brookline, Mass.)  
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Gregorianum (Rome)  
Harvard Theological Review (Cambridge, Mass.)  
Hebrew Union College Annual (Cincinnati)  
Herder Korrespondenz (Freiburg)  
Hermes (Wiesbaden)  
Heythrop Journal (London)  
History of Religions (Chicago)  
Homiletic and Pastoral Review (New York)  
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Immanuel (Jerusalem)  
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Indian Journal of Theology (Serampore)  
Instituto Superior de Estudios Eclesiásticos Libro Anual (Mexico City)  
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 Orientalistische Literaturzeitung (Berlin)  
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 Perkins Journal (Dallas)  
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 Restoration Quarterly (Abilene, Tex.)  
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 (New York)  
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